Doctrine of the Priesthood

Let Virtue garnish thy thoughts unceasingly; then shall thy Confidence wax strong in the presence of God; and the Doctrine of the Priesthood shall Distil upon thy soul as the Dews from Heaven. (D & C 121:45)

April 2013 Hanna, Utah Vol. 30 No. 4

The Latter-Day Practice of Plural Marriage
Foretold in the Book of Mormon

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Plural Marriage & Eternal Marriage

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The Lord's 1833 Rebuke to Joseph and Emma For Not Having Entered into Plural Marriage and The Prophet's Subsequent Marriage to Fanny Alger

by
Fred C. Collier

There are those who believe that Joseph Smith was led of God to translate the Book of Mormon, but that when he introduced Plural Marriage into the Church he became a fallen Prophet. In keeping with this, these people feel that the Book of Mormon condemns Plural Marriage, and that "the difference between Joseph Smith and the Bible was that the Bible tolerated it's Practice — while in the case of the Prophet Joseph Smith, it's Practice was "commanded in the name of God."

As we shall see, this is not an accurate assessment of the facts. For starters, even the Book of Mormon speaks of Yahweh "**COMMANDING**"

the practice of Plural Marriage. And when it does, not only does it speak of Him "**COMMANDING**" His people to live it in the Future, but inasmuch as God is "the same yesterday, today and forever" (Heb 13:8), it also suggests that He has ***"commanded"*** it's practice in the past. Not only so, but according to Prophecy as contained in the Book of Mormon and the Bible, not only will Yahweh ***"Command"*** the practice of Plural Marriage in the future, but through the force of circumstances which He will bring upon His people at that time, He will also compel them to enter into it's practice. Indeed according to Prophecy as contained in the Book of Mormon and the Bible, this will occur in the Latter Days, just before the commencement of the Millennium.

The Case of Sarah and Hagar

The case of Hagar is yet another instance wherein Christ both commanded and compelled someone to live in Plural Marriage. According to what is stated in Genesis, Sarah was barren, consequently she gave her maid servant Hagar to Abraham, to be his "wife" (Gen 16:3). When Hagar became pregnant with Abraham's child, she stuck up her nose at Sarah and scorned her, because Sarah was barren. However, inasmuch as Sarah was Hagar's mistress, she dealt harshly with her — consequently Hagar fled into the wilderness, in order to escape Sarah's wrath. She then found herself in the desert, whereupon the "Angel Yahweh" *(who according to the New Testament was Christ* — see "the Father and the Son, the Two Gods of the Old Testament", published in *Doctrine of the Priesthood* Vol 12 No. 4) appeared to her and commanded her to return and accept Sarah's discipline and to continue in the Plural Marriage relationship with Abraham and Sarah. The "Angel Yahweh" then blessed Hagar, and promised her that He would "multiply her seed exceedingly, that it should not be numbered for a multitude."

In keeping with this, in Genesis 17, God the Father appeared to Abraham under the name of El Shaddai (i.e. "God Almighty" in the King James Translation Gen 17:1), when after commanding Abraham to "walk before Me and be thou perfect", He made the following edict:

¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said

in his heart, Shall a child be born unto him that is an hundred years old? And shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and ***I will establish my covenant with him*** for an **Everlasting Covenant**, *and with his seed after him.* And **as for Ishmael**, I have heard thee: ***Behold, I have blessed him****, and will make him fruitful,* and will **Multiply him Exceedingly**; *twelve princes shall he beget,* and ***I will make him a great nation***. But **My Covenant** *will I* **Establish** with **Isaac**, which Sarah shall bear unto thee at this set time in the next year. And he left off talking with him, and God went up from Abraham. (Gen 17:15–22)

This does not portray the idea that God the Father merely tolerated Plural Marriage. On the contrary, it is clear that not only did He approve of it, but that He also "Blessed" Abraham, Sarah and Hagar in it — and not only did He Bless them, but also their offspring.

With regard to God "tolerating" Plural Marriage in the Bible, but not commanding it, the whole body of scripture is permeated with statements to the effect that "God cannot look upon sin with the least degree of allowance." (Alma 45:16; D&C 1:31) If living Plural Marriage was whoredom, then Yahweh would have put it down as "Adultery", and those guilty of persisting in it would have been put to death. The idea of Yahweh ***tolerating*** *that which is not* **Righteous** *is* **Absurd** and ***foreign*** *to all that is in* ***scripture***. Not only so but the Bible is filled with the loathing which Yahweh felt towards the culture and wickedness of those nations that surrounded Israel, and He utterly forbid His People from following in their pernicious ways.

The Lord's Command to Live Plural Marriage

So what does the Book of Mormon say with regard to God "**commanding**" his people to live Plural Marriage? This is what it says:

for if I will, saith **the Lord of Hosts [i.e. Jesus Christ]**, raise up seed unto me, *I will* ***command*** *my people;* otherwise they shall hearken unto these things. (Jacob 2:30)

Well, here is that "**command**" word — and it is published right in plain sight in the Book of Mormon. If Jacob had not included this in what he said, then his statement would have been a blatant contradiction to the practice of Plural Marriage, as it was accepted and honored by God in the Bible with the Patriarchs and Prophets.

There are those that say that "Joseph Smith added the above verse on his own hook, and that it was not originally in the Book of Mormon". However a check with the manuscript reveals that the above statement was in the Book of Mormon from the time of its translation into English. Indeed, Joseph could just as easily left out what he did not like, as to have added to the Book of Mormon what it did not say and then give it the lie. But for those who claim to believe in the Book of Mormon, they need to remember that the translation was inspired of God, and that Joseph was under the surveillance of God and Holy Angels during his work on the translation. This being the case they would have known of changes and alterations, and neither God nor Angels would have tolerated deviations from that which was correct.

According to my calculations, the Prophet translated Jacob chapter 2 on the 7th day of April 1829. Two months later, in the latter part of June 1829 the three witnesses together with the Prophet, saw the angel Moroni and the golden plates. The following is the Prophet's account of this:

. . . . we knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air, of exceeding brightness; and **behold, an angel stood before us**. In his hands he held the plates which we had been praying for these to have a view of. He turned over the leaves one by one, so that we could see them, and discern the engravings thereon distinctly. He then addressed himself to David Whitmer, and said, "David, blessed is the Lord, and he that keeps His commandments;" when, immediately afterwards we heard **a voice from out of the bright light above us, saying**, "**These plates have been revealed by the power of God**, and *they have been translated* ***by the power of God***. **The translation of them** *which you have seen* **Is Correct**, and I command you to bear record of what you now see and hear. (*Unpublished Revelations Vol II* 2:93–94)

In keeping with the command of God, the Three Witnesses drew up the following testimony of this event, which was published the following year in 1830, in the front pages of the first edition of the Book of Mormon:

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record . . . . And we also

know that ***they have been translated by the gift and power of God,*** **for his voice hath declared it unto us**; wherefore ***we know of a surety*** **that the work is true**. . . . And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things ***are true***. And it is marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. (Testimony of the three Witnesses, Book of Mormon, front pages)

In the above we have the words of Christ declaring to four witnesses that "The Translation . . . **is Correct**," and this being the case, if you believe in the Book of Mormon, there really aren't any grounds for believing that the translation was tampered with.

Book of Mormon Prophecy Regarding the Practice of Plural Marriage in the Latter Days

Having considered this, we now come to the question as to whether or not what is found in Jacob chapter 2 is the only word which Jacob spoke regarding the Practice of Plural Marriage. The answer to this question is an unequivocal no! Indeed, consider the following statement by Jacob:

And now, behold, I would speak unto you concerning things which are, and ***which are to come;*** wherefore, I will read you the words of Isaiah, and *they are the words which my brother [Nephi] has desired that I should speak unto you. . . .* And now, the words which I shall read are they which Isaiah spake concerning all the house of Israel; ***wherefore, they may be likened unto you*** [i.e. the Nephites], for ye are of the House of Israel. * * * * * * *And in that day,* **Seven Women shall take hold of one man**, saying: We will eat our own bread, and wear our own apparel; ***only let us be called by thy name*** *to take away our reproach.* (2 Nephi 6:4; 14:1–5)

In the above we have a prophecy, that at some future time, the Nephites, together with other tribes of the House of Israel, will enter into the practice of Plural Marriage. That this prophecy would include the Nephites is directly stated by Jacob, in the Preface before he began quoting Isaiah. Once again, let us consider what Jacob said:

And now, behold, I would speak unto you concerning things which are, ***and which are to come;*** wherefore, I will read you the words of Isaiah, and they

are the words which my brother [Nephi] has desired that I should speak unto you. . . . And now, the words which I shall read are they which Isaiah spake ***concerning all the house of Israel;*** **WHEREFORE, THEY MAY BE LIKENED UNTO YOU** [i.e. the Nephites], *for ye are of the* ***House of Israel.*** * * * * * * And in that day, **SEVEN WOMEN** ***shall take hold of one man,*** saying: We will eat our own bread, and wear our own apparel; **ONLY LET US BE CALLED BY THY NAME** to take away our reproach. (2 Nephi 6:4; 14:1–5)

In view of the above, we need to review once again, what the Lord Jesus Christ said to Jacob in his 2nd chapter.

for if I will, **SAITH THE LORD OF HOSTS**, raise up seed unto me, *I will* ***command*** *my people;* otherwise they shall hearken unto these things (Jacob 2:30)

Bearing in mind that Jesus the Christ is the "Lord of Hosts", it is obvious that the people of God are not to enter into Plural Marriage, unless they are first "commanded" by Christ to do so. And yet, notwithstanding this, we have a prophecy which is published in the Book of Mormon, wherein it is foretold, that the day would come when the Nephites and others of the House of Israel would enter into Plural Marriage. Obviously then, when the time came, it would first be necessary for Christ to "**COMMAND**" his people, just as He said He would do in Jacob 2. And bearing this in mind, it should not come as a surprise to learn that the Prophet Joseph Smith was commanded by God to **INTRODUCE PLURAL MARRIAGE INTO THE CHURCH** — and that he received this commandment before he undertook to introduce its practice. Indeed, in keeping with what is blatantly stated in Jacob 2 and Isaiah chapter 4, how else could the Prophecy be fulfilled!

To be sure, when the Prophet introduced the Practice of Plural Marriage into the Church, it marked the beginning of the fulfilment of the "**PREMILLENNIAL PROPHECY**" *regarding the marriage of* **SEVEN WOMEN TO ONE MAN**. However as is indicated in Isaiah, the complete fulfilment of this Prophecy must await other events which would take place at a future time, some of which will occur in the Millennium. Not only so, but a reading of the whole Prophecy as contained in Isaiah, reveals that not only would Christ "**COMMAND**" His people to enter it, but that in the end, He would ***compel*** them to enter therein, and this too in the most literal sense. According to the Prophecy, this He would do by Judgments and the sheer force of circumstances

which Yahweh would bring upon the House of Israel. But understanding this fact not only requires that we read Isaiah chapter 4, but also Isaiah chapter 3, for the whole context of Isaiah 4 is predicated upon certain ***preliminary statements*** which are made in chapter 3. In other words, the chapter break between Isaiah 3 and 4 is a bad break, as it creates a separation between text which inherently belongs together.

In the case of the Book of Mormon — originally it was written without many chapter breaks, and without verse numbers. Not only so, but in the case of its citation of Isaiah chapters 3 and 4 — when it was first published in the 1830 edition, there were no chapter breaks between Isaiah 3 and 4. However, decades later, Orson Pratt was assigned the task of dividing up the Book of Mormon into chapters and verses, and in doing so, Pratt separated the citation of Isaiah chapters 3 and 4 into two different chapters, just as they are to be found in the Book of Isaiah, as rendered in the King James version of the Old Testament. Consequently in the current edition of the Book of Mormon, the 3rd chapter of Isaiah is found in the 13th chapter of 2nd Nephi, and the 4th chapter of Isaiah is found in the 14th chapter of 2nd Nephi. This is in contrast to the 1830 edition, where both chapter 3 and 4 are found in the 8th chapter of 2nd Nephi, commencing with the 7th paragraph, which begins on page 88 and ends with the 13th paragraph which is found on page 89.

Once again, in keeping all this in context with what is stated by Christ in Jacob chapter 2 — when it is the will of Christ for His people to enter into the practice of Plural Marriage, He will first "**COMMAND**" His people — and bearing this in mind, we need to realize that the text of Isaiah chapters 3 and 4 is found in the Book of Mormon. Hence, we must view Isaiah chapters 3 and 4 as published in the Book of Mormon, in the same context that the Practice of Plural Marriage is set forth in Jacob chapter 2 — that is, when the time comes for 7 women to marry one man, Christ will first "**COMMAND**" His people to enter the practice.

In the following citation from Isaiah chapters 3 and 4, it is given in paragraphs, without verses, just as it was originally published in the 1830 edition of the Book of Mormon:

It is most significant that in placing Isaiah chapter 4 in context with chapter 3, the picture of ***great evil*** among the men of Israel is

painted in vivid terms, as well as that of "haughtiness" and "pride" among the daughters of Israel. Of the men it states:

¶ **The show of their countenance** doth witness against them and doth declare their sin to be **even as Sodom**, and they cannot hide it. [That is they dress and act like Homosexuals, which is easily recognized by "**the show of their countenance**" as manifest in their dress and conduct. It would seem from this, that this prophecy speaks of our day.] Wo unto their souls, for they have rewarded evil unto themselves! [The reward for the **Great** Evil of Homosexuality is Death and Destruction. (Gen 19)] Say unto the righteous That It Is Well With Them; ***for they shall eat the fruit of their doings***. [This is to say, that they will be blessed by Yahweh for their righteousness.] **Wo Unto The Wicked**, *for they shall perish;* for **the reward of their hands shall be upon them!** [Once again, according to the Bible, the judgment of Yahweh upon Sodomites and the Wicked is Death and Destruction.] (2 Nephi 13:9–11)

In continuing with Isaiah chapter 3, it would seem that the people had become effeminate or feministic, for it indites them as a people in the following words:

¶ A[s for] . . . my people, ***children are their oppressors,*** and **women rule over them**. O my people, *they who lead thee cause thee to err* and **destroy the way of thy paths**. . . . . (2 Nephi 13:12)

In going even farther it states:

¶ Moreover, the Lord saith: **Because the daughters of Zion are haughty**, *and walk with stretched-forth necks* ***and wanton eyes,*** *walking and mincing as they go,* and making a tinkling with their feet — Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments, and cauls, and round tires like the moon; The chains and the bracelets, and the mufflers; The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the ear-rings; The rings, and nose jewels; **The changeable suits of apparel**, and the mantles, and the wimples, and the crisping-pins; The glasses, and the fine linen, and hoods, and the veils.

¶ And it shall come to pass, *instead of sweet smell* ***there shall be stink;*** and instead of a girdle, *a rent;* and instead of well set hair, **baldness**; and instead of a stomacher, a girding of sackcloth; ***burning instead of beauty***. **Thy men shall fall by the sword and thy Mighty in the War**. And her gates shall lament and mourn; *and she shall be* ***desolate,*** *and shall* **Sit Upon the Ground**.

¶ **And in that day**, ***seven women shall take hold of one man,*** saying: **We will eat our own bread, and wear our own apparel; *only let us be called by thy name to take away our reproach.* In that day shall the branch of the Lord be beautiful and glorious**; *the fruit of the earth excellent and comely* ***to them that are escaped of Israel*** [because they shall then enter into their rest in the Millennium].

¶ And it shall come to pass, *they that are left in Zion and remain in Jerusalem* **Shall Be Called Holy**, *every one that is written among the living* in Jerusalem — *When the Lord shall have washed away* ***the filth of the daughters of Zion,*** and shall have purged the blood of Jerusalem from the midst thereof **by the spirit of burning** [as in the 2nd coming of Christ]. And the Lord will create upon every dwelling-place of **Mount Zion**, and upon her assemblies, a cloud and smoke by day and the shining of a flaming fire by night; for upon all the glory of Zion shall be a defense. . . . (2 Nephi 13:16–26; 14:1–5)

Once again, in Isaiah chapter 3 it is stated that the haughty daughters of Zion shall be humbled, and "Thy men shall fall by the sword and thy mighty in the war". "And her gates shall lament and mourn; and *she shall be* desolate, and shall sit upon the ground." Again earlier in the chapter it states that the righteous men shall receive as a reward the fruit of their works, while at the same time, of the wicked it states:

Wo unto the wicked, **For They Shall Perish**; for *the reward of their hands shall be upon them!* (2 Nephi 13:11)

According to the above it is obvious that after evil men have suffered death, as the Divine Judgment for their "wickedness" *(which wickedness Isaiah identifies as "****the sin of Sodom****", or stated in other words, they are "Homosexuals")* — and after "the Haughty daughters of Zion" have been ***humbled,*** and washed clean by Yahweh — after all this, not only are the daughters of Zion "**commanded**" to enter into Plural Marriage, just as Yahweh "foretold" that he would "command" them in Jacob chapter 2 — not only this, but according to the prophecy in Isaiah 3, the daughters of Zion are going to be "compelled" to enter into it, by the shear force of circumstances, which the Judgments of Yahweh will bring upon them — for there are not enough living men for them to marry in monogamy. (Isa 13:12)

Again, we need to realize that the end of this prophecy takes place in the Millennium, on the top of "Mount Zion". Hence these Polygamist women and their husbands are in the Millennial Kingdom

of Christ where they are declared to be "Holy". Once again, consider the following:

> ¶ And in that day, ***SEVEN WOMEN*** *shall take hold of* **ONE MAN** . . . . [and] in that day ***shall the branch of the Lord*** be **BEAUTIFUL** *and* **GLORIOUS**; *the fruit of the earth excellent and comely* TO THEM THAT ARE ESCAPED ***of Israel.***
>
> ¶ And it shall come to pass, *they that are left in Zion and remain in Jerusalem* **SHALL BE CALLED HOLY**, *every one that is written among the living* . . . . And the Lord will create upon every dwelling-place of **MOUNT ZION**, and upon her assemblies, a cloud and smoke by day and the shining of a flaming fire by night; for upon all the glory of Zion shall be a defense. . . . (2 Nephi 13:16–26; 14:1–5)

In the above, we have a prophecy coming right out of the mouth of Jacob, wherein he quotes from Isaiah chapters 3 and 4. In keeping with this, Nephi said that he delighted in the words of Isaiah (2 Nephi 25:5) and that his prophecies would be fulfilled, and that they would be "of great worth unto the children of men in the last days" (2 Nephi 25:7–8). On top of this, when Christ appeared to the Nephites, he also spoke of the Prophecies of Isaiah being "fulfilled" (3rd Nephi 16:17; 20:11), and not only did Jesus speak of the Prophecies of Isaiah in the Book of Mormon, but he also affirmed their worth in the New Testament Gospels (Matt 3:3; 4:14; 8:17; 12:17; 13:14; 15:7; Mark 7:6; Luke 3:4; 4:17; John 1:23; 12:38, 39, 41) — and in keeping with this Mormon told his people to "search the prophecies of Isaiah" (Mormon 8:23).

As we have seen, one of those prophecies is about "Plural Marriage" being practiced just before and during the Millennium, and of those same polygamists entering into the Millennium, where they are called a "Holy people". And what type of Plural Marriage were they living — why just the same kind that the Prophet Joseph Smith and President Brigham Young established in the Church at Nauvoo and in Utah, where 7 women took hold of one man.

Again, be it remembered that Isaiah prophesied that these women would "eat their own bread and wear their own apparel", or stated in other terms — these women would agree to support themselves, if only they could be married and have children. Here again it is obvious that Isaiah is seeing our own day — which is to say, a time when Capitalism has swallowed up the family order of things, and wives and mothers are sent out of the home to work for a living.

Total Commitment Required to Live the Gospel

No doubt all of this sounds hard, yet we should bear in mind what Jesus required of his disciples. As he very forcefully stated it in Matthew chapter 10:

> He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And **he that taketh not his cross**, *and followeth after me,* ***is not worthy of me***. **He that Findeth his Life shall Lose It**: and ***he that loseth his life for my sake*** **Shall Find It** [and have Eternal Life in the world to come]." (Matt 10:37–39)

Again consider what Jesus taught on another occasion with regard to those who would follow him:

> And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him . . . . . If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. . . . . .
>
> Then answered Peter and said unto him, Behold, **we have forsaken all**, ***and followed thee;*** **What Shall We Have** therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And *every one that hath forsaken* **houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands,** ***for my names sake,*** shall receive **an hundredfold,** ***and shall inherit*** **Everlasting Life**. But many that are first shall be last; and [many that were] the last shall be first. (Matt 19:16, 17, 21, 27–30)

In reading these passages, women should realize *that ultimately Christ requires* ***the same sacrifice of them*** *that* ***He does of men***. To be sure the nature of a woman's calling is different — yet all this notwithstanding the degree of commitment is the same — it is Complete and Total. On this count both men and women ought to bear in mind that ***single minded purpose*** for which we aught to be living here on Earth in this probationary state. We ought to have Christ and His Father uppermost in our thoughts. They ought be at the center of our being and affections — the center of our lives, and the center of all our hopes and dreams. They aught to be what we talk about every day. True enough, we live in the world, but Christ has commanded us **That We Should Not Be Of The World**. Consider the following commandments which Yahweh gave to men and women in the house of Israel:

And *thou shalt love the* LORD *thy God* ***with all thine heart,*** and **WITH ALL THY SOUL**, and **WITH ALL THY MIGHT**. And these words, which I command thee this day, ***shall be in thine heart:*** And **THOU SHALT TEACH THEM DILIGENTLY UNTO THY CHILDREN**, and ***shalt talk of them when thou sittest in thine house,*** and **WHEN THOU WALKEST BY THE WAY**, and ***when thou liest down,*** and **WHEN THOU RISEST UP**. And ***thou shalt bind them for a sign upon thine hand,*** and **THEY SHALL BE AS FRONTLETS BETWEEN THINE EYES**. And ***thou shalt write them upon the posts of thy house,*** and **ON THY GATES**. (Deut 6:5–9)

Again in Deuteronomy chapter 11 it states:

¶ And it shall come to pass, **IF YE SHALL HEARKEN DILIGENTLY UNTO MY COMMANDMENTS** which I command you this day, *to love the* LORD *your God,* and **to Serve Him With All Your Heart and With All Your Soul**, That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. . . . .

Therefore shall ye lay up these my words ***in your heart*** and ***in your soul,*** and **BIND THEM FOR A SIGN UPON YOUR HAND**, that they may be as **FRONTLETS BETWEEN YOUR EYES**. And ***ye shall teach them your children,*** speaking of them **WHEN THOU SITTEST IN THINE HOUSE**, and ***when thou walkest by the way,*** **WHEN THOU LIEST DOWN**, and **WHEN THOU RISEST UP**. And thou shalt ***write them upon the door posts of thine house,*** and **UPON THY GATES**: That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.

¶ For if ye shall ***diligently keep all these commandments*** which I command you, ***to do them,*** to **LOVE THE LORD YOUR GOD**, ***to walk in all his ways,*** and **TO CLEAVE UNTO HIM**; Then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. (Deut 11:13–24)

Regarding The Negative Statements

Let us now return to the subject of Plural Marriage in the Book of Mormon and consider the negative statements. These statements are found in Jacob chapter 1, verse 15; chapter 2, verses 23 through 30; and another is found in Mosiah chapter 11 verses 2, 3 and 4. To be sure the above passages constitute a scriptural anomaly, for notwithstanding what they appear to say, in fact a reading of the Bible makes it clear that many of the Patriarchs and Prophets did live in Plural Marriage relationships. Not only so, but as we have already seen, the Bible also makes it clear that they did so with the blessing of God

— and according to the Bible, among those who did so are the Patriarchs Abraham and Jacob, together with David and Solomon.

On this count it is significant that a close examination of what is written in Jacob chapter 2, reveals that it does not constitute a complete discussion of the whole mind and thought of Jacob on the subject of Plural Marriage. Carefully consider the following citation:

23 . . . . This people begin to wax in iniquity; **they understand not the scriptures**, for ***they seek to excuse themselves in committing whoredoms*** because of the things which are written concerning David and Solomon his son. 24 Behold, *David and Solomon truly had many wives and concubines*, **which thing was abominable before me**, saith the Lord. . . . 26 Wherefore, *I the Lord God will not suffer that this people shall do like unto them of old.* 27 . . . for there shall not any man among you have save it be one wife, *and concubines he shall have none.* 28 For I the Lord God delight in the chastity of women; and **whoredoms are an abomination before me** . . . . 30 *For if I will saith the Lord of Hosts* ***raise up seed unto me,*** **I will command my people**; *otherwise, they shall hearken unto these things*. (Jacob 2:23–30)

There are 6 different statements which are made in the above passage:

1 To begin with, this passage states that they *"**do not understand what is written in the Scriptures**"* with regard to David and Solomon having many Wives and Concubines.

2 In continuing it states that *"**they seek to excuse themselves in committing whoredoms,*** because of the things which were written concerning David, and Solomon", which as already pointed out, Jacob states that *"they do not understand"*.

3 In going still farther, it states that *"David and Solomon truly had many wives and concubines*, **which thing was abominable before me**, saith the Lord."

4 It then declares the law of God ***for them,*** saying that *"there shall not any man among **you*** have save it be one wife; *and **concubines** he shall have none*."

5 Following this it states that "I, the Lord God, delight in the chastity of women. And **whoredoms are an abomination before me**". Again be it remembered that the audience to whom Jacob is speaking has already been accused of being "Whoremongers" in verse 23, where it states that: ***"they seek to excuse themselves in committing whoredoms,*** because of the things which were written concerning David, and Solomon". Once again, remember that this statement is preceded by another statement from Jacob, wherein he states that they 'do not understand what is written in the Scriptures' with regard to David and Solomon having many Wives and Concubines.

6 Finally in closing, Jacob declares the Word of God to them, wherein the "Lord of Hosts" states something that seems to contradict everything that has already been said, namely that: ***"if I will, saith the Lord of Hosts, raise up seed unto me,* I WILL COMMAND MY PEOPLE** [to Live Plural Marriage and have Concubines]; *otherwise they shall hearken unto these things [and have only One Wife and No Concubines]*.

In this statement we have a direct affirmation from the "Lord of Hosts", that at some future time, He might countermand the above directive and "**COMMAND** His people" to have "**MORE THAN ONE WIFE**", and perhaps even "CONCUBINES". But then the question forces itself into mind: "How is it possible that the 'Lord of Hosts' could command His people to enter into a practice which He has declared to be an "Abomination?' " The only answer to this is that there must be **ANOTHER CONTEXT** in which having Plural Wives and Concubines ***is not*** *an "Abomination"*.

In coming to grips with this apparent contradiction, we need to remember what Jacob said in the beginning, that "**THEY UNDERSTAND NOT THE SCRIPTURES**" and that ***"they seek to excuse themselves in committing whoredoms*** BECAUSE OF THE THINGS WHICH WERE WRITTEN CONCERNING DAVID AND SOLOMON". But where is Jacob's explanation of Scripture wherein he teaches his audience regarding those things which "**THEY DO NOT UNDERSTAND**". A reading of Jacob's speech demonstrates that this information is lacking. Evidently Jacob did not feel inspired to explain these things to his audience — no doubt because he knew that he was speaking to a company of "WhoreMongers".

The only hint of an explanation which Jacob gives is found in verse 30 where he delivered the Word and Will of the Lord, saying: *"For if I will saith the Lord of Hosts* ***raise up seed unto me,*** **I WILL COMMAND MY PEOPLE**; *otherwise they shall hearken unto these things*." But again this brings us back to the question: How is it that the "Lord of Host" could "**COMMAND**" His people to enter into a practice which He has declared to be an "**ABOMINATION**"? For reasons already explained, the answer to this question is not to be found in Jacob chapter 2 — namely because he was speaking to a company of "whoremongers", and they were not worthy (Heb 5:12–14; Matt 7:6).

In keeping with this, in answer to a question regarding a similar matter, the Prophet Joseph Smith was given a Revelation, wherein he was informed that the Lord sometimes speaks in harsh terms, that His Words might ***"Work upon the hearts of the children of men"***. (D&C 19:7, 4–12). Again as Paul expressed it, "strong meat belongeth to them

that are of full age, even those who by reason of use have their senses exercised *to discern* ***both good and evil.***" (Heb 5:14) Again, as Jesus expressed it: "Give not that which is holy unto the **dogs**, neither cast ye your pearls before **swine**" (Matt 7:6).

But as for the answer to the question, regarding that which Jacob did not explain to his audience — with the "Restoration of All Things" in our day, the Prophet Joseph Smith appealed to the Lord with the same question, when he was given the following answer:

> ¶ Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac and Jacob, as also . . . David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines — Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter. . . . . Abraham received concubines, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods. David also received many wives and concubines, and also Solomon . . . **AND IN NOTHING DID THEY SIN, SAVE IN THOSE THINGS WHICH THEY RECEIVED NOT OF ME.** *David's wives and concubines were given unto him of me*, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; *and in none of these things did he sin against me* **SAVE IN THE CASE OF URIAH AND HIS WIFE** (D&C 132:1–2, 37–39)

Verse 37 of the above passage fits in perfectly with verse 30 of Jacob chapter 2: *"For if I will, saith the Lord of Hosts,* ***raise up seed unto me,*** **I WILL COMMAND MY PEOPLE**". In keeping with this, the Prophet's Revelation states: "Abraham received concubines, and they bore him children; *and it was accounted unto him for righteousness,* **BECAUSE THEY WERE GIVEN UNTO HIM**, and he abode in my law; *as Isaac also and Jacob did none other things* **THAN THAT WHICH THEY WERE COMMANDED**". Unlike the audience to whom Jacob spoke in the Book of Mormon, Abraham, Isaac and Jacob were not "Whoremongers". Neither for that matter were David and Solomon. Indeed, according to the Bible, both David and Solomon were Prophet's of God, and both had direct Communion with Yahweh. On one occasion the Prophet Samuel declared the word and will of the Lord, saying that *David was a man* ***"after Yahweh's own heart"***. (1st Sam 13:14; Acts 13:22) In keeping with this, many

of the Psalms were authored by David, and not a few of them contain Prophecies of the future coming of Christ the Messiah — and according to Jesus, "all of the Prophecies which were written about him in the Book of Psalms will be fulfilled". (Luke 24:44)

We see then that David's Prophetic calling was honored by Christ, and not only that of David, but also that of Solomon his Son. Indeed, Solomon received two Visions wherein Yahweh appeared to him and greatly blessed him (1 Kings 3:1–7; 9:1–7). In keeping with this, Solomon was author of the Old Testament book of "Proverbs". Surely Proverbs was not written by a "Whoremonger". Solomon is also credited with having written "The Song of Solomon" (Song. 1:1), together with "Ecclesiastes" (Ecc. 1:1). However this notwithstanding, it is understood among the community of scholars, that in actuality, Solomon was not the author of either one of these books. On this count it is significant that the Prophet Joseph Smith altogether removed the "Song of Solomon" from the Old Testament cannon of Scripture, declaring that "The Songs of Solomon are not inspired writings" (***The Holy Scriptures Inspired Version*** <1991 Ed. Herald Publishing House> p. 653). Again, the community of scholars has also come to agreement in affirming that the book of Ecclesiastes was not authored by Solomon. Not only so, but a reading of Ecclesiastes reveals that, with but few exceptions, its *faithless spirit* and *doctrine* are utterly "**ALIEN**" to the word of God as contained in the New and Old Testament.

In keeping with what is stated in the Prophet's Revelation on Plural Marriage, according to the Bible David was given his wives and concubines by Yahweh. (2 Sam 2:1–2; 5:12–13; 12:7–8) This is true with the exception of Bath-sheba, the wife of Uriah, with whom David committed Adultery.

Indeed, according to the Bible, it was when David committed adultery and then had Uriah placed in the front lines where he was likely to be killed in Battle — and all this to conceal his sin, and then finally after the deed was done, when he took Bath-sheba to be his wife — this was the "abomination" of David. (2 Sam 11:26–27; 12:1–11) Yet this notwithstanding, the Bible informs us that after being called down for his grievous sin by Yahweh, that David utterly repented in Sackcloth and ashes, and that throughout the remainder of his life, he walked before Yahweh in righteousness — and this too, in spite of the fact that he continued in marriage with his many wives and concubines.

For those who do not accept the authority of the Prophet's revelation regarding what it states concerning David and his wives, they can find the same thought expressed in the Bible. Consider the following:

Because David did that which was right in the eyes of Yahweh, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite. (1 Kings 15:5; 1 Kings 9:4)

In the case of Solomon: he was also blessed by Yahweh with many wives and concubines. However, contrary to the Law of Yahweh, Solomon also took foreign wives from among the Canaanites, and then to make matters worse, later ***in his old age,*** he began to cater to them. According to the Bible then, Solomon was a Prophet of God, who in his old age fell from his high calling, when he decided to accommodate his heathen wives by building Idols to their gods (1 Kings 11:1–12). Strictly speaking, it was the Canaanite wives which Solomon took, contrary to the Law of Yahweh, together with the accommodation which he made for them in his ***"old age"*** — *according to the Bible,* these are the things which constitute the "Abomination" of Solomon, as referred to in Jacob chapter 2 — all of which is in perfect harmony with the Revelation which was given to the Prophet Joseph Smith wherein it is declared that:

David also received many wives and concubines, and also Solomon . . . *and in nothing did they sin, **save in those things** which they received* **Not Of Me**. (D&C 132:38)

The Commandment to Multiply and Replenish the Earth

Again, in accordance with what is suggested in the 2nd chapter of Jacob, together with the Prophet's 1843 Revelation, and the marriage law as established in Israel by Yahweh, the Law regarding Plural Marriage and Concubines was given to men of God, that they might multiply and replenish the Earth (Gen 1:28) — that they might "raise up seed unto Yahweh". (Jacob 2:30; D&C 132:37) This fits in perfectly with the Law that Yahweh gave Israel, regarding what was appropriate in sexual relations in Marriage. Married people were not to have relations during the menstrual cycle, nor were they to have afterwards until seven days had passed, which is the precise time when a woman is most fertile (Lev 15:19–33).

Again as it says in the book of Psalms:

children are an heritage of Yahweh: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: (Psalms 127:3–5)

MONOGAMY FIRST ESTABLISHED AMONG THE PEOPLE OF LEHI

We need to remember that from the time of Lehi, the Nephites had lived in Monogamy (Jacob 2:34). Indeed from the beginning of their journey from Jerusalem, there were no available women for Plural Marriage to be lived. In view of this, it is easy to understand why, as Jacob said, they "did not understand the scriptures" with regard to the huge families of David and Solomon.

Again, be it remembered that according to what Jacob said, those to whom he spoke were not really endeavouring to live in Plural Marriage, but rather, they were seeking to justify and *'**excuse themselves in committing whoredoms** because of the things which were written* CONCERNING DAVID AND SOLOMON'.

To be sure, the passages in the Book of Mormon against Plural Marriage are an aberration to the standard rule on Marriage as given by God to the children of Israel through his Prophet Moses — to say nothing of the Law of Marriage as practiced before the time of Moses by the Patriarchs — and as Practiced in Israel throughout the millennia in the Old and New Testament.

Again on this count it is significant, that notwithstanding the strong stand against the practice of Plural Marriage and Concubinage which is found in Jacob chapter two — yet as we have seen, even Jacob opens the door for its future practice, if and when it should be *"**commanded**"* by God.

And this is not all — indeed as we have seen, at the behest of his brother Nephi (2 Nephi 6:4; 11:1–2), Jacob read from the Prophecies of Isaiah chapters 3 and 4, which foretell of that Millennial and PreMillennial day, when 7 women will marry one man, which concludes with the statement that these "Polygamists" would be called "**HOLY**".

THE PROPHET'S MARCH 1831 REVELATION ON PLURAL/ETERNAL MARRIAGE

Aside from the Book of Mormon, which contains the first revelation by the Prophet wherein it was manifested that Plural Marriage would be practiced in the Latter Days — aside from this, the evidence demonstrates that the Prophet received his first Revelation regarding the Restoration of the Practice of Plural Marriage in March of 1831.

President Joseph F. Smith published the following statement in an 1886 issue of the ***Deseret News:***

The . . . principle of plural marriage was first revealed to Joseph Smith in 1831, but being FORBIDDEN TO MAKE IT PUBLIC, or to teach it as *a doctrine of the Gospel*, AT THAT TIME, he confided the facts to only a very few of his intimate associates. Among them were Oliver Cowdery and Lyman E. Johnson, the latter confiding the fact to his traveling companion, Elder Orson Pratt, in the year 1832. (***Deseret News***, May 20, 1886; see also ***Historical Record***, Andrew Jensen, Vol 6: <May 1887> 219)

Nine years before the above statement was published, "At a meeting held in Plano, Illinois on the 12th of September 1878, Apostle Orson Pratt explained the circumstances connected with the coming forth of the revelation on Plural Marriage:"

He refuted the statement and belief of those present [i.e. members of the Reorganized Church] that Brigham Young was the author of that revelation (i.e. Section 132); showed that Joseph Smith, the Prophet, had not only commenced the practice of that principle himself, and further taught it to others, before President Young and the Twelve had returned from their missions in Europe, in 1841, but that Joseph actually received revelation upon that principle as early as 1831. He said, 'Lyman Johnson, who was very familiar with Joseph at this early date, Joseph living at his father's house, and who was also very intimate with me, we having traveled on several missions together, told me himself that Joseph had made known to him as early as 1831, that plural marriage was a correct principle. Joseph declared to Lyman that God had revealed it to him, but that the time had not come to teach or practice it in the Church, but that the time would come.' To this statement Elder Pratt bore his testimony. (***Historical Record*** 6: <May 1887> 230)

Eighteen years earlier, Pratt spoke upon this same matter, at which time he enlarged upon the subject even further:

I will tell you what the Prophet Joseph said in relation to . . . [Plural Marriage] in 1831, also in 1832, the year in which the law commanding the members of this Church to cleave to one wife only was given [i.e. D&C 49: <March 1831> 15–16; 42: <9 Feb 1831> 22]. Joseph was then living in Portage County, in the town of Hiram, at the house of Father John Johnson. Joseph was very intimate with that family, and they were good people at that time, and enjoyed much of the Spirit of the Lord. In the fore part of the year 1832, Joseph told individuals, then in the Church, that he had inquired of the Lord concerning the principle of plurality of wives, and he received for answer that the principle of taking more wives than one is a true principle, but the time had not yet come for it to be practised. That was before the Church was two years old. (***Journal of Discourses*** Vol 13: <7 Oct 1869> 192–193)

The Truth be told, all the evidence points to the idea that aside from the Book of Mormon, the Prophet's first Revelation, regarding the Restoration and Practice of Plural Marriage in our day, was given some time between February and March 7th, of 1831.

According to the Prophet, he received the Revelation on Plural Marriage while he was working on the inspired revision of the Bible. Joseph B. Nobel testified that the Prophet had told him this, in a speech which he gave at the Quarterly Conference of Davis County Stake, held on the 11th of June 1883:

¶ Elder Joseph B. Noble next addressed the conference. He stated that the Prophet Joseph told him that *the doctrine of celestial marriage was revealed to him* ***while he was engaged on the work of translation*** *of the Scriptures,* but when the communication was first made the Lord stated that the time for the practice of that principle had not arrived. (***Millennial Star*** Vol 45: <16 July 1883> 454–455)

It is significant that both the Johnson family and Joseph B. Noble testified, that at the time the Prophet received his first revelation on Plural Marriage, he was instructed that the time for its practice had not yet come. This is significant, because in the same month that the Prophet received the revelation on Plural Marriage (i.e. March 1831), he also received another revelation wherein it was declared that "marriage is ordained of God", and that it was lawful for a man to have ***"one wife"***. This revelation was given in response to the doctrine of the "Shaking Quakers" who were advocating a doctrine of "Celibacy":

And again, verily I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man (1 Tim 4:1–3). Wherefore, ***it is lawful that he should have one wife,*** and they twain shall be one flesh, and all this that the earth might answer the end of its creation; (D&C 49: <March 1831> 15–16)

It would appear that this revelation repeats what was already stated in far harsher terms in the Book of Mormon. (Jacob 2:22–35) However unlike the Book of Mormon, it does not open the door for the possibility of the introduction of Plural Marriage in the future (Jacob 2:30, 23).

In March of 1831 the Prophet received a Revelation on Plural Marriage, and according to the sources, at the time when he received it, he was told that it was not yet time for its practice. In keeping with this directive, in the same month he also received another revelation declaring that "it is lawful . . . [for a man to] have one wife", though it must be acknowledged that it does not say ***"only one"***.

Again, as we have seen, the evidence argues hard for the idea that the Prophet's first revelation regarding the Restoration and Practice of Plural Marriage was given during his work on the ***Joseph Smith Translation***. When the Prophet commenced his work on the Bible, he began at the beginning, in the book of Genesis and proceeded to work his way through, chapter by chapter. In June of 1830, he received the introductory revelation to Genesis (Moses chapter 1). In September of that same year he began working on Genesis chapter 1, and by December he had completed his work up to and including the end of Genesis chapter 5. Commencing again in the month of February 1831, he began to work on Genesis chapter 6, and by March 7th, 1831, he had completed his work up to Genesis chapter 24 verse 41. This is significant, because it was when the Prophet began to work on Genesis chapter 16 that he came upon the story of Sarah giving Hagar to Abraham as a Plural "**wife**" (Gen 16:3).

Not only so, but after reading of Abraham's Plural Marriage to Hagar in Genesis 16, the Prophet commenced his work on Genesis 17 and 18, wherein the doctrine of "Eternal Marriage" and "Eternal Family" is set forth — and this too, through an "**Everlasting Covenant**" into which Abraham and Sarah entered with God the Father — who then appeared and administered unto them, and whom Genesis 17 and 18 identify as "El Shaddai" and the Father "Yahweh". *(For more on this see:* ***New Light on the Ancient Hebrew/Christian Doctrine on Deity Part 1****, published in* ***Doctrine of the Priesthood*** *Vol 8: <January 1991> No 1; see also:* ***The Father and the Son the Two Gods of the Old Testament****, printed in:* ***Doctrine of the Priesthood*** *Vol 12: <April 1995> No. 4).*

In essence then, what the Prophet's Revelation on Eternal/Plural Marriage does, is reveal the whole substance and meaning of the **Abrahamic Covenant**. In keeping with the Prophet's Revelation then, we aught to follow the admonition of God as it is set forth in Isaiah:

> Hearken unto Me, ye that Pursue Righteousness, ye that seek Yahweh — look unto the Mountain from whence ye are Hewn, and to the Hole of the Pit from whence ye are Digged. Look unto Abraham your father, and unto Sarah that bare you. (Isaiah 51:1–2)

The story of Abraham commences in Genesis chapter 11, with mention of the **Abrahamic Covenant** first occurring in the following chapter. In fact, beginning with Genesis 12, and continuing on in chapters 13, 15, 16, 17, 18, 21, 22 and 24 — in all of these chapters the "**Abrahamic**

COVENANT" is consistently set forth and pushed to the front — and this too, through visions, dreams, revelations and personal appearances of God the Father. Finally even Christ appears to Abraham as the **ANGEL YAHWEH**, at the time of Abraham's great test, when he was commanded to offer up his son Isaac. But this is not all, indeed after the demise of Abraham, the **ABRAHAMIC COVENANT** continues to be brought up in the lives of Isaac and Jacob, who were Abraham's successors in the Covenant. What this means is that from Genesis chapter 12 to Genesis chapter 50, the "**ABRAHAMIC COVENANT**" is the central theme. Not only so, but the whole Old Testament which follows in its wake continues to enlarge upon the same subject.

The significance of all this to the Prophet's Revelation on Eternal/Plural Marriage, is that the "**ABRAHAMIC COVENANT**" is the very **FOUNDATION** and **HEARTS CORE** of the **ETERNAL FAMILY KINGDOM** of Abraham — and the **HOUSE OF ISRAEL** is that same ETERNAL FAMILY KINGDOM as it has continued to grow and increase since Abraham's demise. Not only so but as we shall see, the "**ABRAHAMIC COVENANT**" is also at the very "**FOUNDATION**" and "**HEARTS CORE**" of the **NEW AND EVERLASTING COVENANT OF MARRIAGE**, as it was revealed by Revelation to the Prophet Joseph Smith. Indeed it is through the NEW AND EVERLASTING COVENANT OF MARRIAGE that the ***promises*** and ***blessings*** of the "**ABRAHAMIC COVENANT**" continue to be passed down and realized in the lives of Abraham's worthy descendants.

Not only so, but Old and New Testament Prophet's foretold of the day when the House of Israel would be gathered again in the latter days — and not only this, but they also foretold of the day when the worthy dead among Abraham's descendants would be born again on the Earth during the Millennium, at which time Satan would be bound and they would sit at the feet of Christ to be taught and tutored for a 1000 years. Following this Satan is again released for a short season, at which time things become so bad that Planet Earth passes through death (Rev 21:1; D&C 88:25–26).

This however is not the end of the Earth, nor of the House of Israel. Indeed, the Prophecies tell us that the Earth will be Resurrected and brought back to life again in a Celestial state of Existence, and with it all the righteous posterity of Abraham, who will inherit the Earth and Dwell upon it forever and ever — hence, the **ETERNAL FAMILY KINGDOM OF ABRAHAM** and the ultimate fulfillment of the **ABRAHAMIC COVENANT**. On one occasion Jesus said that:

In My Father's House are ***many mansions*** **. . . I go to prepare a place for you.** And if I go and prepare a place for you, ***I will come again,*** and receive you unto myself; *that where I am,* ***there ye may be also.*** (John 14:2–3)

In the above passage Jesus states that in his Father's House are many Mansions, and that he was going away in order to prepare a place for us — and that even though he was going away, ultimately he would return and receive us unto himself and that as of that time, where he was we would be also. Let us now take a look at the Prophecy in John and see how big God's House is going to be — and what kind of place he is going to prepare for us — how many mansions might fit within it — and who will be the occupants and inhabitants thereof:

AND I saw **a new heaven** and **a new earth**: for the *first heaven and the first earth were passed away* . . . . 2 And I John saw *the holy city,* **New Jerusalem**, *coming down from God out of heaven,* prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, **the tabernacle of God** *is* **with men**, and *he will dwell with them,* and ***they shall be his people,*** and **God Himself Shall Be With Them**, *and be* their God. 4 And God shall wipe away all tears from their eyes; and **There Shall Be No More Death**, *neither sorrow, nor crying, neither shall there be any more pain:* for the former things are passed away.

5 And he that sat upon the throne said, Behold, I Make All Things New. And he said unto me, Write: ***for these words are true and faithful.*** 6 And he said unto me, It is done. **I am Alpha and Omega**, *the beginning and the end.* I will give unto him that is athirst of the fountain of the water of life freely. 7 *He that overcometh* ***shall inherit all things;*** and **I will be his God**, and *he shall be* **My son**. . . .

9 And there came unto me one of the seven angels . . . and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. 10 And he carried me away in the spirit to a great and high mountain, and shewed me ***that great city,*** the **Holy Jerusalem**, ***descending out of heaven from God,*** 11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal; 12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and *names written thereon,* which are **the names of the Twelve Tribes of the Children of Israel**: 13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates. 14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. 16 *And the city lieth foursquare,* and ***the length is as large as the breadth:*** and he measured the city with the reed,

TWELVE THOUSAND FURLONGS. THE LENGTH AND THE BREADTH AND THE HEIGHT OF IT ARE EQUAL. 17 And he measured the wall thereof, an hundred *and* forty *and* four cubits [i.e. 216 feet high], *according to* the measure of a man, that is, of the angel. . . . . 27 And there shall in no wise enter into . . . [this city] any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: *but they which are written in* **THE LAMB'S BOOK OF LIFE.** (Rev 21:1–17, 27)

According to John's vision, the above is a description of God's "House" or His "Tabernacle" and the "Many Mansions" which Christ is preparing for His faithful disciples. But let us first try to wrap our minds around the dimensions of this Heavenly Building. According to John's vision, the "Holy City", "The New Jerusalem" that will descend from God out of Heaven will be a Cube that is Twelve Thousand Furlongs square, and Twelve Thousand Furlongs High. A "Furlong" is six hundred and sixty feet — so times that by Twelve Thousand and we will then have the dimensions of this "**HOLY CITY**" with its "**MANY MANSIONS**". Twelve Thousand times Six Hundred and Sixty equals One Thousand, Five Hundred Miles.

So how many people can live in a city that is One Thousand, Five Hundred Miles Square? Well that depends upon how tight you want to crowd them in — but lets keep it spacious with lots of elbow room, so let's just say One Hundred Million people. But then the HOLY CITY, the NEW JERUSALEM is a SKY SCRAPER that is One Thousand Five Hundred Miles High, for it is just as tall as it is long and wide. Consequently the "Holy City", the "New Jerusalem" will have more than one floor. But how many floors will it have? Well once again, that depends on just how tight you want to crowd them in, but lets keep it spacey and roomy, as people in Heaven wouldn't want to get a feeling of Claustrophobia. So let's just say that the ceilings are Six Hundred and Sixty feet High. This would mean that the "Holy City" the "New Jerusalem" would have Twelve Thousand different levels or Floors. Hmm — One Hundred Million People, times Twelve Thousand — that equals "One Trillion, Two Hundred Billion People".

Man that's a lot of people! And who are these people going to be. Well according to John's vision, there are Twelve Gates going into this Holy City, and each gate has a name on it, which represents who lives there — and according to John's vision, they are all named after the Twelve Sons of Jacob. So according to John's vision, the Twelve Tribes of Israel will live in and occupy the New Jerusalem. Hence the

"Holy City", the "New Jerusalem" will constitute the Exalted Family Kingdom of Abraham — all gathered and brought together as the House of Israel — husbands, wives, children and grandchildren etc., all living together as a "Gathered Family" in close proximity to each other — in other words "Eternal Marriage" and "Eternal Family"!

Still we need to remember that even though ***one trillion, two hundred billion*** constitutes a lot of people, yet according to the ***promise*** this is only a beginning, for even this number does not equal the grains of sand upon the sea shore, or the number of stars in the heavens — so the ***promise*** which the **Father** made to Abraham will not yet be fulfilled. What we need to realize is that rather than this Heavenly Building being the ultimate end, in actually it is only the ***beginning***. Indeed, all those who occupy this building are Resurrected Eternal Beings with Celestial bodies — they are in fact the Sons and Daughters of God, just as Jesus promised them (Matt 5:3–12), and as such they are Gods and Goddesses who are in possession of Eternal Life. In essence then the Mansion which they Inherit in the Holy City becomes ***home base***, for every couple who is married in the Abrahamic Covenant is foreordained to go out in yonder space and create worlds, and then to live on and people them with their own posterity, just as Adam and Eve did on this world — hence Eternal Lives. We can now begin to understand how the children of Abraham will become as numerous as the grains of sand upon the sea shore or the stars in the heavens!!!

According to Prophecy and the **Promise**, this is the ultimate outcome of the *"Abrahamic Covenant"* and the "**New and Everlasting Covenant of Marriage**" — and this is precisely what is prophesied of in the Book of Malachi — **Eternal Family** and **Eternal Marriage**:

¶ Behold the day Cometh that shall Burn as a Hot Glowing Furnace, and all the Aliens, and every Evil-doer shall be as Stubble, for the day which is coming shall set them Ablaze. Wherefore I shall Destroy both the Wicked and their Children, so that there shall not be left of them neither Root nor Branch — for the Seed of the Wicked shall not Pollute the Heritage of the Righteous" — so says Yahweh Saboath. "But unto you that Reverence My name, shall the Saving Sun Arise with Newness of Life in its Rays, and ye shall Grow up and be Cared for like Calves of the Stall. And ye shall go Forth and Trample upon the Wicked — for they shall be Ashes under the Soles of your Feet in the Day that I shall do this", saith Yahweh Saboath.

¶ Remember ye the First Law which I revealed unto Moses My Servant — those Ordinances and Commandments that were written upon the Tablets which he Brakest, and which I Bade him Deliver to all Israel in Horeb. Behold, I

Declare unto thee: Before the Coming of the Great and Terrible Day of Yahweh, I will send you Elijah the Prophet — and by his hand shall I Restore Again that which was Lost unto you, or that which in Moses I have Taken Away, even the Fulness of the Patriarchal Priesthood and the Everlasting Covenant thereof. Wherefore Elijah shall Reveal unto thee My Holy Order, together with the Law and the Covenants, and the Ordinances and Priesthood thereof, according as they were given unto Moses at the First — and ye shall Become an Holy Family and a Nation of Kings and Priests and an Royal Priesthood unto Me.

¶ And I will show unto thee, O House of Israel, that the Gentiles shall not have Power over you — ***for I will Remember My Covenant unto you,*** and ye shall come unto the Knowledge of the Fulness of My Gospel — yea even the Gospel of Abraham thy Father, and of Sarah thy Mother. For My Servant Elijah shall Plant in the Hearts of the Children, the Promises which were Made to the Patriarchs. Wherefore the Law of My Priesthood shall be Put in their Inward Parts — yea even the Law of the Fulness of the Priesthood of the Father — yea I shall put the Law of My Priesthood into their Minds, and in their Hearts I shall Write them.

¶ And for this Cause the Hearts of the Children of My People shall turn unto their Parents — and the Hearts of the Parents shall Turn unto their Children — for I Am the God of the Living and Not the God of the Dead. Wherefore both the Parents and the Children are and shall be Eternally Alive in Me — for he that Believeth in Me, though he were Dead, yet shall he Live. Wherefore the Hearts of the Children shall be Turned unto their Parents and the Hearts of the Parents unto their Children — and they shall be of One Mind and One Heart and they shall Join Together as One, even One Eternal Family in Me — for they shall be My Sons and My Daughters — yea even My Firstborn Sons and Daughters. Therefore shall they be Mine Heirs, for they are Mine Elect and My Righteous Seed — wherefore they shall be those of My Children that shall Inherit the Earth. And for this cause shall I Forestall that Great and Terrible Day of Destruction — for if it were not so, the whole Earth would be Utterly Wasted at My coming. (Malachi 4:1–6 — An Inspired Version which includes the collected teachings of the Prophet Joseph Smith)

So what does all this mean for the Gentiles. As for the worthy Gentiles, inasmuch as Abraham is the "Father of the Faithful" — they will be "Adopted" into the house of Israel, and ultimately even born again into the family of Abraham. Both the New and Old Testament speak of the ***"adoption"*** of the Gentiles into the House of Israel, but there is no better expression of this thought than that which was penned by the prophet Joseph Smith in 1835, when he translated the Book of Abraham:

My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee. And I will make of thee a great "nation, and I will bless

thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, *that in their hands* ***they shall bear this ministry and Priesthood*** **unto all nations**; And I will bless them through thy name; *for as many as receive this Gospel* ***shall be called after thy name,*** and **shall be accounted thy seed**, *and shall rise up and bless thee,* ***as their father;*** And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) *shall all the families of the earth be blessed,* ***even with the blessings of the Gospel,*** which are the blessings of salvation, **even of life eternal**. (Abraham 2:8–11)

Once again, the evidence points to the idea that the Prophet received the Revelation on Plural/Eternal Marriage in 1831 while working on the ***Joseph Smith Translation*** of the Bible, and as of March 7th 1831 the Prophet had finished his work on Genesis up to and including most of chapter 24. Let us review some of these chapters, and following this we will consider the many parallels which can be found between them and the Prophet's revelation on Plural/Eternal Marriage:

1 ¶ NOW **Yahweh** had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and *I will bless thee, and make thy name great;* and thou shalt be a blessing [unto all nations]: 3 And I will bless them that bless thee, and curse him that curseth thee: *and in thee* **shall all families of the earth be blessed**. 4 So Abram departed, as **Yahweh** had spoken unto him; (Gen 12:1–4)

Later in the same chapter it states that after Abraham arrived in Canaan "Yahweh appeared unto Abram" and promised him that "Unto thy seed will I give this land" (Gen 12:7).

Again in Genesis 13 the Father Yahweh appeared to Abraham, and made the following promises:

14 ¶ And **Yahweh** said unto Abram . . . Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: 15 *For all the land which thou seest, to thee will I give it,* ***and to thy seed for ever.*** 16 *And I will make thy Seed* **as the Dust of the Earth**: so that *if a man can number the dust of the earth, then* ***shall thy seed also be numbered.*** (Gen 13:14–16)

Once again in Genesis 15 Abraham is given a vision wherein he received the following promise:

1 ¶ AFTER these things the word of **YAHWEH** *came unto Abram* ***in a vision,*** saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward. 2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus? 3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. 4 And, behold, the word of **YAHWEH** *came* unto him, saying, THIS SHALL NOT BE THINE HEIR; *but he that shall come forth out of thine own bowels shall be thine heir.* 5 And he brought him forth abroad, and said, LOOK NOW TOWARD HEAVEN, ***and tell the stars,*** **IF THOU BE ABLE TO NUMBER THEM**: and he said unto him, **SO SHALL THY SEED BE**. 6 And he believed in **YAHWEH**; *and he counted it to him for righteousness.* 7 And he said unto him, I *am* **YAHWEH** that brought thee out of Ur of the Chaldees, *to give thee this land to inherit it.* 8 And he said, LORD GOD, ***whereby shall I know that I shall inherit it?*** 9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. 10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. 11 And when the fowls came down upon the carcases, Abram drove them away. 12 And when the sun was going down, *a deep sleep fell upon Abram;* and, lo, *an horror of great darkness fell upon him.* 13 And he said unto Abram, Know of a surety that ***thy seed shall be a stranger in a land*** **that is** ***not theirs,*** and shall serve them; and they shall afflict them **FOUR HUNDRED YEARS**; 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out *with great substance.* 15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. 16 But in the fourth generation they shall come hither again: *for the iniquity of the Amorites is not yet full.* 17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking ***furnace, and a burning lamp that passed between those pieces.*** 18 In the same day **YAHWEH MADE A COVENANT WITH ABRAM**, saying, ***Unto thy seed have I given this land,*** from the river of Egypt unto the great river, the river Euphrates: (Gen 15:1–18)

In Genesis 16 Sarah gives Hagar to Abraham as a Plural wife:

1 ¶ NOW Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name *was* Hagar. 2 And Sarai said unto Abram, Behold now, Yahweh hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. 3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram *to be his* **WIFE**.

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. 5 And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy

bosom; and when she saw that she had conceived, I was despised in her eyes: Yahweh judge between me and thee. 6 But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

7 ¶ And **Angel Yahweh** [i.e. the **Son Yahweh**] found her by a fountain of water in the wilderness, by the fountain in the way to Shur. 8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. 9 And the **angel Yahweh** said unto her, Return to thy mistress, and submit thyself under her hands. 10 And the **angel Yahweh** said unto her, **I will multiply thy seed exceedingly**, *that it shall not be numbered for multitude.* 11 And the **angel Yahweh** said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because **Yahweh** hath heard thy affliction. 12 And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. 13 And she called the name of **Yahweh** that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? 14 Wherefore the well was called Beer-lahai-roi; behold, *it is* between Kadesh and Bered.

15 ¶ And ***Hagar bare Abram a son:*** and Abram called his son's name, which Hagar bare, **Ishmael**. 16 And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram. (Gen 16:1–16)

In Genesis chapters 17 and 18 two visitations are recorded, wherein **God the Father** appeared to Abraham and Sarah. According to what is there written, at the time of this visitation the Divine Father entered into an "**Everlasting Covenant**" with Abraham and Sarah. Not only so, but this "**Everlasting Covenant**" had to do with the Marriage and Family of Abraham and Sarah. In this "**Everlasting Covenant**", not only did the **Great Eternal** bless Abraham and Sarah, but He also promised them that the blessing wherewith He blessed them, would be perpetually passed *down* ***upon the heads of their*** Worthy Posterity ***after them*** — and not only this, but they were also promised that their posterity would be More Numerous than the **Stars** in the **Heavens** or the **Sands** upon the **Sea Shore**.

This "**Everlasting Covenant**" is commonly referred to as the "**Abrahamic Covenant**", but according to the Prophet's Revelation on Eternal/Plural Marriage, the "**Everlasting Covenant**" which the Father made with Abraham and Sarah is the "**New and Everlasting Covenant of Marriage**". Indeed, through this "**Everlasting Covenant**" Abraham and Sarah were *promised* that *their marriage and family*

would endure throughout ***all Time and Eternity*** — hence **Eternal Marriage** and **Eternal Family**.

In keeping with all this, it is most significant that when Latter-day Saints are Married in the Temple for "**All Time and Eternity**", they are not promised the *"**Blessings** of **Peter, James** and **John**"*, but rather the *"**Blessings** of **Abraham, Isaac** and **Jacob**"*. Understanding the significance of this fact is fundamental to understanding the relationship between the Prophet's 1831 Revelation on Eternal Marriage and Plural Marriage and the **Abrahamic Covenant** as it is set forth in Genesis chapters 16, 17 and 18. Indeed, it must be acknowledged that where it concerns the "**New and Everlasting Covenant of Marriage**", and the "**Blessings of Abraham, Isaac** and **Jacob**", Genesis 17 and 18 constitute the Golden chapters of the Bible.

Once again, the *"**Blessings** of **Abraham, Isaac** and **Jacob**"* are predicated upon the "**Abrahamic Covenant**", and the ultimate biblical source for the "**Abrahamic Covenant**" is Genesis 17 and 18. Hence in Genesis 16 we have the subject of "Plural Marriage", and in Genesis 17 and 18 we have the doctrine of "**Eternal Marriage**" and "**Eternal Family**" — and as of March 7, 1831, the Prophet had finished his work on all three of these chapters. Consider the following:

1 ¶AND when Abram was ninety years old and nine, **Yahweh** appeared to Abram, and said unto him, I *am* **El Shaddai** [i.e. One of the Personal Names of **God the Father**]; walk before me, and **Be Thou Perfect**. 2And I will make **My Covenant** *between me and thee,* and will **Multiply Thee Exceedingly**. 3And Abram fell on his face: and ***God talked with him,*** saying, 4As for me, behold, **My Covenant** *is* with thee [i.e. the **New and Everlasting Covenant of Marriage**], and thou shalt be ***a father of many nations.*** 5Neither shall thy name any more be called Abram, but thy name shall be Abraham; for ***a father of many nations have I made thee.*** 6And I will make thee **Exceeding Fruitful**, and ***I will make nations of thee,*** *and kings shall come out of thee.* 7And **I will Establish My Covenant between Me and Thee** ***and thy seed after thee*** in their generations for an **Everlasting Covenant**, *to be a God unto thee,* ***and to thy seed after thee.*** 8And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and **I will be their God**. . . . . .

15 ¶**And God said unto Abraham**, ***As for Sarai thy wife,*** thou shalt not call her name Sarai, but Sarah *shall* her name *be*. 16And **I will bless her**, ***and give thee a son also of her:*** yea, *I will bless her,* and **She Shall Be a Mother of Nations**; *kings of people shall be of her.* 17Then Abraham fell upon his

face, and laughed, and said in his heart, *Shall a child be born* ***unto him that is an hundred years old?*** and *shall Sarah,* ***that is ninety years old, bear?*** 18 And Abraham said unto God, O that Ishmael might live before thee! [Be it remembered Ishmael was the son of Abraham's Plural Wife] 19 And God said, **Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac**: and *I will establish my covenant with him* for **An Everlasting Covenant**, *and* ***with his seed after him.*** 20 And *as for Ishmael,* I have heard thee: Behold, **I have blessed him**, and *will make him fruitful,* and ***will multiply him exceedingly;*** twelve princes shall he beget, and I will make him *a great nation.* 21 **But My Covenant will I establish with Isaac**, *which Sarah shall bear unto thee* at this set time in the next year. 22 And he left off talking with him, *and* ***God*** *went up from* ***Abraham***. (Gen 17:1–8, 15–22)

When the Prophet commenced his work on those chapters having to do with the **Abrahamic Covenant**, Satan whispered in his ear, saying, "what is the point of having so many children that you can not even learn their names, much less develop a loving relationship with them?" In the end this whispering heightened the Prophet's experience when he received the Revelation on **Eternal/Plural Marriage** and **Eternal Family**. Indeed those who obtain the Celestial Resurrection will become more like God. Through their Celestial Bodies they will obtain a Higher Consciousness, and with this a greater capacity to love and communicate — and a greater Capacity to achieve Perfect Union with others. Indeed, in keeping with the law of Christ, they will become "Perfect even as their Father in Heaven is Perfect" — and with this "Perfection" their capacity for Personal Relationships will Soar!

In Genesis chapter 22 the account is given of Abraham's great test, when he was commanded to offer up his son Isaac. At the end of this ordeal Christ appears to Abraham as the **Angel Yahweh**. First the **Angel Yahweh** brought a halt to the sacrifice of Isaac. Following this, He again **Reconfirmed** and **Ratified** the **Everlasting Covenant** which the Father had made with Abraham. Consider the following:

1 ¶ AND it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here* I *am*. 2 And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took . . . Isaac his son . . . . And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and

they went both of them together. 7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering? 8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. 9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. 10 And Abraham *stretched forth his hand,* **and took the knife to slay his son**. 11 And the **angel Yahweh** called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I. 12 And he said, *Lay not thine hand upon the lad,* neither do thou any thing unto him: for **now I know that thou fearest God**, *seeing thou hast not withheld thy son,* ***thine only son*** from me. 13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. 14 And Abraham called the name of that place Jehovah-jireh: as it is said *to* this day, In the mount of **Yahweh** it shall be seen.

15 ¶ And the **angel Yahweh** called unto Abraham out of heaven ***the second time,*** 16 And said, **By Myself have I sworn**, **saith Yahweh**, for because thou hast done this thing, *and hast not withheld thy son,* ***thine only son:*** 17 **That in blessing I will bless thee**, *and in multiplying I will multiply thy seed* **as the Stars of the Heaven, and as the Sand which *is* upon the Sea Shore**; and thy seed shall possess the gate of his enemies; 18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. (Gen 22:1–18)

In years to come the Prophet Joseph Smith would teach that the above test was put upon Abraham in order to prove him worthy of his ***Second Anointing,*** and the blessings of an **Eternal Family Kingdom** and the **Fulness of the Patriarchal Priesthood**. In keeping with this same doctrine, the Prophet would also try those men who were then around him, in preparation for giving them the same blessing. This was the substance of the trial which the Prophet put upon Heber C. Kimball and his wife Vilate, together with others. In explanation of this the Prophet made the following statement:

¶ The sacrifice required of Abraham in the offering up of Isaac, shows that if a man would attain to the keys of the kingdom of an endless life [i.e. the Fulness of the Patriarchal Priesthood and the attendant blessings of an Eternal Family Kingdom]; he must sacrifice all things. (***Teachings of the Prophet Joseph Smith*** <27 Aug 1843> 322)

Let us now lay up along side these various accounts the substance of the Prophet's 1831 revelation on **Plural Marriage** and **Eternal Marriage**, and after this the telling story will speak for itself.

For the sake of this study, the Prophet's July 12, 1843 Revelation of Eternal/Plural Marriage will be divided up into 3 different parts. First, that Portion which he received in March of 1831 — Second, that part having to do with the One Man Office in the Priesthood and the Sealing Keys of Elijah, which were Restored to the Prophet 5 years later in April of 1836 — and Third, those passages having to do with Joseph and Emma and things which were taking place in 1843, at the time when the Revelation was Recorded. Once again, what follows consists of that portion which relates to the **Abrahamic Covenant**, as found in Genesis, together with Plural Marriage and Eternal Marriage, but not those portions which have to do with other revelations which were received later.

1 ¶ Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines — 2 Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter. 3 Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same. 4 For behold, I reveal unto you a new and an everlasting covenant and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory. 5 For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. 6 And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God. . . . . .

28 ¶ I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me and my Father before the world was. 29 Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation and sitteth upon his throne. 30 Abraham received promises concerning his seed, and of the fruit of his loins—from Whose Loins Ye Are, namely, my servant Joseph — which were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them. 31 This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law is the continuation of the works of my Father, wherein he

glorifieth himself. 32 Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved. 33 But if ye enter not into my law ye cannot receive the promise of my Father, which he made unto Abraham.

34 ¶ God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. 35 Was Abraham, therefore, under condemnation? Verily I say unto you, Nay; for I, the Lord, commanded it. 36 Abraham was commanded to offer his son Isaac; nevertheless, it was written: Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness. 37 Abraham received concubines, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods.

38 ¶ David also received many wives and concubines, and also Solomon and Moses my servants, as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin save in those things which they received not of me. 39 David's wives and concubines were given unto him of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me save in the case of Uriah and his wife; and, therefore he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord. . . . . .

40 ¶ 61 And again, as pertaining to the law of the priesthood — if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else. 62 And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified. 63 But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment . . . . .

66 ¶ And now, as pertaining to this law, verily, verily, I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen.

The Powerful Correlation between the above Revelation and the passages in Genesis cannot be denied. Just for starters, the opening question regarding why the Lord justified Abraham, Isaac, and Jacob in having

more than one wife and concubines connects to the following passages in Genesis (Gen 16:1–3; 25:6; chapters 29 and 30, 33:5–7; 37:3). Again, the "New and Everlasting Covenant" referred to in verse 4 connects to the "Everlasting Covenant" which God the Father entered into with Abraham and Sarah in Genesis 17 verse 7. In adding to this, verse 29 is corroborated in Genesis 16 and 17, and verse 30 directly addresses the subject of the "Abrahamic Covenant", and therefore correlates with Genesis 12, 13, 15, 16, 17, 18, 21 and 22. On top of this, verse 31 speaks of Abraham's posterity inheriting the blessings of Abraham, and therefore directly connects with the same chapters named above. Verses 32 and 33 connects with John chapter 8 verse 39, and hence another work which was finished a year later, in February of 1832. Verses 34 and 35 directly refer to Genesis chapter 16 and 17, while verse 36 directly alludes to Genesis chapter 22. Once again, verse 37 directly alludes to Genesis 16 and 17 — and verse 47 is a quote from Genesis chapter 12 verse 3 — and finally verses 61, 62 and 63 all relate to Old Testament Law regarding Plural Marriage and Adultery.

In view of all this it is self evident that the Revelation on the "New and Everlasting Covenant of Marriage" is centered in the Abrahamic Covenant, and that it was revealed to the Prophet Joseph Smith during his work on Genesis in March of 1831, just as was witnessed in the testimony of Joseph B. Nobel.

Yet all this notwithstanding, there are questions which deserve looking into. For one, it is possible that the Prophet's initial 1831 revelation on marriage was about "Plural Marriage" as in the case of Abraham and Hagar, rather than "Eternal Marriage" as in the case of Abraham and Sarah — with the initial stimulus for the Prophet's question (i.e. D&C 132:1) being what he read in Genesis 16, regarding Abraham and Hagar.

If this were true we can assume that in the Prophet's mind, the initial question included a query regarding Adultery as it applies to those who are Plurally Married. This would be true, if for no other reason, simply because the Prophet was raised under the *cloud* of the Western World View of Monogamy. Ultimately then the Prophet's initial question would boil down to a query with regard to what constitutes Marriage and what constitutes Adultery as it relates to the marriage system which is set forth in the Bible. Bearing this in mind, as it relates to the case of Abraham and Hagar, the answer is succinctly given in verses 61 through 63:

> 61 And again, as pertaining to the law of the priesthood — if any man espouse a virgin, and desire to espouse another, and the first give her

consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else. 62 And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified. 63 But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment . . . . .

If the above were the substance of the initial 1831 revelation regarding Plural Marriage, what follows might well have been the last verse:

66 ¶ And now, as pertaining to this law, verily, verily, I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen.

It may be significant that Hagar is mentioned in the Prophet's Revelation, but not Keturah, for the Prophet did not work on the chapter about Keturah (i.e. Gen 25) until a year and 4 months later, in July of 1832. Again the question is, did Joseph stop reading in Genesis 16, and then offer a prayer regarding Abraham's Marriage to Hagar — or did he continue on and read of the **Abrahamic Covenant** in Genesis 17 before he entered prayer? This is a question which may relate to an interesting anomaly which occurs in the Prophet's "Old Testament Manuscript 1". Even though there is no apparent break in continuity, it may be significant that after telling of Abraham's marriage to Hagar and the birth of their son Ishmael, the Prophet's "Old Testament Manuscript 1" skips from page number 37 to page number 40. Could it be that this is when and where the Prophet received his first 1831 Revelation on Plural Marriage, the content of which filled the better part of 2 pages — but upon later reflection he chose to remove it, making it necessary to rewrite the flow of words to continue uninterrupted with a gap of 2 numbered pages?

Perhaps the question as to whether or not Joseph received an initial revelation regarding Plural Marriage, as in Abraham and Hagar, is a moot point, since at the most, there would have been only a few days separation between the time when he worked on Genesis 16 and Genesis 17. Not only so, but it is possible that the inconsistency in page numbering was simply a clerical error. Yet all this notwithstanding, we still have the question, "Where in the manuscript of the Joseph Smith

Translation is the Prophet's revelation on Plural Marriage indicated, and where is the revelation?" To this it can honestly be said, "Who knows?" But one thing is for certain, Emma had the documents of the *Joseph Smith Translation* in her possession for many years, and we know what she did with the original manuscript of the Prophet's July 12th, 1843 Revelation on Plural Marriage — she burned it! Some have said that it was actually Joseph who burned it at Emma's insistence, but however this may be, it is of no consequence, for as Joseph well knew, another copy had already been made.

At the time the Prophet received his first revelation on Plural Marriage, paper and pen were there, and Rigdon was present to write it down, as he was the Prophet's scribe. Are we to believe that notwithstanding the opportune time and preparation, that the revelation was not written?

Again here is another thought: — As already indicated, it is easy to establish the idea that the 1831 Revelation on Plural Marriage could not possibly have been the same in all respects as the revelation which the Prophet dictated on July 12th, 1843. In view of this, as of 1843, it might not have been in keeping with the Prophet's current directive to reveal the original 1831 revelation in total, for as of 1843 the Sealing Powers had been Restored, and the doctrine had been revealed in a more complete context. Not only so, but unlike in 1831, as of 1843 the Lord had *"commanded"* its practice.

According to the Prophet's own words, when he started to dictate his July 12th, 1843 Revelation on Marriage, he was not then receiving a new Revelation, but rather he was reciting an earlier revelation which he had received some time before — for as he then stated: "he knew the Revelation perfectly from beginning to end." (***Historical Record***, Vol VI: <May 1887> 225–226) This suggests that the Prophet had a copy of his 1831 revelation, and that he had read it and knew it well.

In keeping with this, the way Section 132 begins, fits in perfectly with the testimony of Joseph B. Nobel, wherein he stated that the Prophet Joseph told him 'that the Revelation on Plural Marriage was originally given in response to questions which the Prophet asked during his work on the Bible'. To be sure, the first two verses in section 132 fit in well with Nobel's testimony. However there is a great deal of other material in the Prophet's 1843 revelation that does not fit into this scenario. Indeed some of the content to be found in section 132 has to do with personal matters between Joseph and Emma, some of which were taking

place on the very day the revelation was dictated.[†] Not only so but once again, the Prophet's 1831 revelation stated that it was not yet time for the Practice, while section 132 commands the practice.

Again, though the word "Celestial" is not to be found in Section 132, still in keeping with section 131, it is commonly understood that Section 132 is a Revelation on "Celestial" Marriage. Yet the Prophet could not have received a revelation on "Celestial" Marriage, as per se, in 1831 for according to his history, he did not yet know that the "Celestial Kingdom" existed, much less the Highest Degree thereof (D&C 131:1–4; 88:29; 76:113–115). Nor would he learn of these things for the better part of a year yet to come, when on the 16th of February 1832, he would receive the Vision of the 3 Degrees of Glory (D&C 76).

It is significant that in this Revelation mention is made of becoming "Priests and Kings", and not only of becoming "Priests and Kings", but

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[†]A good example of this is verse 57 which has to do with events and issues that were taking place on the very day the Revelation was recorded, on July 12th, 1843.

The Prophet Joseph Smith had many city lots in Nauvoo that were deeded in his name. In her wrath, Emma demanded that Joseph transfer the title deeds of the unencumbered city lots, which he held in his name to her name. Joseph acquiesced to Emma's demands, and on July 12th, 1843, which was the day the revelation under question was recorded, the Prophet directed his clerk to make out the documents to transfer the title of many properties in Nauvoo into Emma's name. The documents were made out and dated "July 12th, 1843", but on that same day, and before the deeds were filed at the county seat in Carthage, the Prophet received the revelation on Plural Marriage, wherein he was directed of the Lord *not to make the transfer.* This is the meaning of verse 57. Consider the following:

And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him; for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold, and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory. (D&C 132:57)

Because of the directive given to the Prophet as stated in the above Revelation, the transfer of title for the properties mentioned above were not filed at the County seat, nor were they given into Emmas possession. Yet this notwithstanding, they were not destroyed, and after the Prophet's murder, Emma got into his secretary's face, and made a demand for them, whereupon Clayton appealed to President Young and Kimball for direction. Still hoping that she might stay in the Church, President Young attempted to conciliate Emma's feelings, by acquiescing to her demands, which as the future proved, was to no avail. After receiving the documents, Emma had them filed at the county seat in Carthage, when they were recorded in their books and where they can be seen to this day. But what is interesting in all this is that the date for the transfer of the properties is not listed by the date when the County received them at Carthage, but rather, by the date when the Prophet had the documents made out, on July 12th 1843.

also of becoming "Gods and the Sons of God" and the "Church of the Firstborn" is also a prominent part of the Revelation (D&C 76:54–58). However the fact that the Prophet received a Revelation regarding these things in 1832 does not prove that he did not receive another Revelation in 1831 regarding "Plural Marriage" or "Eternal Marriage". Indeed, the 9th chapter of Genesis in the Joseph Smith translation proves that the Prophet received a Revelation regarding the "Church of the Firstborn" as much as a month before he received his March 1831 Revelation of Plural Marriage and Eternal Marriage. Not only so but what is stated in Alma chapter 13 demonstrates that the Prophet received a Revelation on the "Holy Order" and the "Ordinances thereof" even before the Book of Mormon was published in 1829. Bearing all this in mind, the fact that the Prophet's Revelation on Eternal/Plural Marriage does not contain so much as one reference to the word "Celestial", could be used as a hard argument for the early origin of the Revelation. Indeed, as of May 17th, 1843, the Prophet was teaching Benjamin F. Johnson that: *"In the celestial glory there are three heavens or degrees; And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]"* (D&C 131:1–2) — yet this notwithstanding, as of 2 months later when the Prophet was dictating the Revelation on "Celestial Marriage" the word "Celestial" does not come up even once.

Again, there are a number of verses in section 132 which speak of the ***Sealing Keys,*** and the existence of a ***"One Man Office in the Priesthood"*** (D&C 132:7–27), and ***"Theocracy"*** which the Prophet held as of the time the Revelation was dictated in 1843.[‡] Nevertheless the Prophet did not hold those keys or that office in 1831 — for as of that time, it would be another 5 years yet to come, before those Keys would be Restored in the Kirtland Temple by Noah and Elijah (D&C 110:16).[§]

[‡]For a treatment on this subject, see: Fred C. Collier, "The One Anointed and Appointed — That One Man Office In the Priesthood", published in ***Doctrine of the Priesthood*** Vol 10: <January 1993> No. 1

[§]It is significant that according to the Prophet's history, he did in fact receive certain "Sealing Keys" at the time the Apostolic Priesthood was Restored by Peter James and John, in July of 1830, and that through these keys, certain Sealing Blessings were administered to the worthy Saints by those holding the "High Priesthood". In the beginning (i.e. June 1831) the "High Priests" or those holding the "High Priesthood", or "High Priests" in the "Melchizedek Priesthood", were given authority to exercise these "Sealing Keys". However later, in December of 1833, with the Restoration of the office of Church

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and Stake Patriarchs in the "High Priesthood", these "Sealing Keys" were relegated to the office of the Patriarchs (D&C 124:91–96, 124; UPR Vol 1, 3rd ed. Part 65:32). In keeping with this, according to the Prophet's history, these keys were not sufficient to seal families together into an Eternal Family unit. (For a treatment on this subject, see: Fred C. Collier, "Analyzing the Different Orders of the Patriarchal Priesthood", published in ***Doctrine of the Priesthood*** Vol 7: <August 1991> No. 8)

According to the Angel Moroni, who appeared to Joseph on the 21st of September, 1823, the "Priesthood" which pertained to this work, would be "revealed" to the Prophet Joseph Smith ***"by the HAND of Elijah the Prophet"***, and it would be through the Keys of the Priesthood which would then be Restored, that "the Promises which had been made to the Fathers" (i.e. the Patriarchs of Israel, or Abraham, Isaac and Jacob), would be "planted in the hearts of their children", and that at that time "the hearts of the children would turn to their fathers" in the hope of receiving the Promised Blessings (PGP, JSH 1:36–39; D&C 2:1–3). This is also the substance of the Prophecy in Isaiah, wherein the righteous are admonished: "Hearken to me, ye that follow after righteousness, ye that seek Yahweh: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you". (Isaiah 51:1–2)

In keeping with the above prophecy of Isaiah, together with that of Malachi (Mal 4:5–6) and Moroni, Moses, Noah and Elijah appeared to the Prophet Joseph Smith in the Kirtland Temple, on the 3rd of April 1836, at which time the Higher Order and Fulness of the Patriarchal Priesthood were Restored. This event is recorded as follows in the Doctrine and Covenants:

> After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.
>
> After this, Elias [or Noah D&C 27:6–7; Luke 1:17–19; ***TPJS*** 157] appeared, and committed **THE DISPENSATION OF THE GOSPEL OF ABRAHAM**, saying that ***in us [i.e. Joseph Smith and Oliver Cowdery] and our seed all generations after us should be blessed*** (D&C 124:56–58; 124:91–96).
>
> After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said: Behold, the time has fully come, which was spoken of by the mouth of Malachi — testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come — To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse — Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. (D&C 110:13–16)

The following commentary regarding the Sealing Keys of Elijah is taken from a speech that was given by the Prophet Joseph Smith:

> *A Discourse delivered by the Prophet Joseph Smith, at the stand by the Temple in Nauvoo Illinois, on Sunday morning, March 10, 1844.*
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> *The following is a new amalgamation, composed by Fred C. Collier from six separate accounts, which were reported by Wilford Woodruff, James Burgess, Franklin D. Richards, Willard Richards, Thomas Bullock and John Solomon Fullmer. These separate accounts have all been published in* ***The Words of Joseph Smith*** 327–336.

Frost in the night, [a] most beautiful day. A large assembly of the Saints met [in the morning] at the stand by the Temple and were addressed by Joseph the Priest and [his brother] Hyrum. [The Prophet] spoke upon one of the most important and interesting subjects ever presented to the Saints, and the principles presented were of the greatest importance to be understood. [He] spoke concerning the Work and Calling, Spirit and Powers of Elias, Elijah and Messiah, clearly defining the offices of the three personages [and] showing the difference between [them]. The following is a synopsis of the discourse.

Editor's Note: It is significant that the first preliminary meeting for the organization of the Council of Fifty was held on the same day that the Prophet gave this speech — indeed, there is more than a little pertaining to the Council of Fifty and its Kingdom to be found in this speech.

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The Sealing Power of the Kingdom — Endowments of the Fulness of the Priesthood — Ordinances Belonging to the Kingdom of God

Now for Elijah — the Spirit, Power and Calling of Elijah is that ye have Power to hold the Keys of the Revelations, Ordinances, Oracles, Powers and Endowments of the Fulness of the Melchizedek Priesthood ***and of the Kingdom of God on the Earth,*** and to Receive, Obtain and Perform all the Ordinances **Belonging to the Kingdom of God**. The Spirit of Elijah is that degree of Power which holds **the Sealing Power of the** [**Family**] **Kingdom** [**of the Father**], to Seal the hearts of the fathers unto the children and the hearts of the children unto the fathers, even those [fathers] who are in Heaven. Malachi says, I will send Elijah before the great and dreadful day of the Lord come [i.e. the Second Comming], and He shall turn the hearts of the fathers to the children and the hearts of the children to the fathers, lest I come and smite the Earth with a curse (Malachi 4:5–6).

Vicarious Work for the Dead —The Keys of the Kingdom of Jehovah —

Now what I am after is the Knowledge of God and I take my own course to obtain it. What are we to understand by this in the last days? In the days of Noah, God destroyed the world by a flood (Gen. chapt. 8) and He promised to destroy it by fire in the last days (Malachi 4:1). But before it took place, Elijah should first come and turn the hearts of the fathers to the children and etc. Now comes the point, what is this Office and Work of Elijah? It is one of the greatest and most important subjects that God has revealed! He should send Elijah to Seal the children to the fathers and the fathers to the children. Now was this merely confined to the living, to settle difficulties with families on Earth? By no means, it was a far greater work. The Spirit of Elijah is the Sealing Power to Seal the hearts of the fathers to the children and the children to the parents, not only on Earth but [also] in Heaven — both the living and the dead to each other. The [ordinance of] baptism for the dead and the [other Temple] Ordinances are to be administered by us for them.

Elijah what would you do if you were here — would you confine your work to the living alone? No! I would refer you to the scriptures where the subject is manifest, for Paul says: God having provided some better thing for us, that they without us could not be made perfect (Heb. 11:40) nor can the Saints of the last days be made perfect without them — neither th fathers without the children, nor the children without the fathers. I wish you to understand

this subject for it is important and if you will receive it, this is the Spirit of Elijah, that we redeem our dead and connect ourselves with our fathers which are in Heaven and Seal up our dead to come forth in the First Resurrection. Here we want the Power of Elijah, to Seal those who dwell on Earth to those which dwell in Heaven. This is the Power of Elijah and the Keys of the Kingdom of Jehovah [i.e. the Eternal Family Kingdom of God the Father].

Power to Seal on Earth and in Heaven
— Sufficient to Make Our Calling and Election Sure —

Let us suppose a case — suppose the great God who dwells in Heaven, should reveal Himself to Father Cutler here by the opening of the heavens and tell him, I offer up a decree that whatsoever you Seal on Earth with your decree, I will Seal it in Heaven. You have Power then, can it be taken off? No! Then what you Seal on Earth by the Keys of Elijah is Sealed in Heaven. This is the Power of Elijah, and this is the difference between the Spirit and Power of Elias and Elijah, for while the Spirit of Elias is a forerunner, the Power of Elijah is sufficient to Make our Calling and Election Sure, and the same doctrine where we are exhorted to [leave the principles of the doctrine of Christ, and] go on unto perfection; not laying again the foundation of repentance from dead works, [and of faith toward God, of the doctrine of baptisms, and] of laying on of hands, [and of] resurrection of the dead, [and of eternal judgement] (Heb. 6:1–2). (See forthcoming issue of ***Doctrine of the Priesthood*** for the whole text of this Discourse; see also ***TPJS*** 337–338)

Again, on the 3rd of April 1836, not only did Elijah appear, but so also did the Prophets Moses and Noah, and in the case of all three of these Prophets, "Keys" were Restored which had to do with the **Restoration of the House of Israel**, which is to say, the Eternal family of the Patriarchs Abraham, Isaac and Jacob. In the case of Moses, "Keys" were Restored having to do with "the Gathering of Israel"; while Elias or Noah *(D&C 27:6–7; Luke 1:19; **TPJS** 157; For a treatment on Noah being the "Elias" that appeared to the Prophet Joseph Smith in the Kirtland Temple, see Fred C. Collier, "Priesthood and the Law of Succession", published in **Doctrine of the Priesthood** Vol 1 No. 5: <1978> 9–34)* Restored "Keys" having to do with "The Gospel of the Dispensation of Abraham", which among other things included the "Everlasting Covenant" that God the Father made with Abraham, Isaac and Jacob and their Posterity after them (Gen 17 & 18). Following this Elijah appeared and Restored the "Sealing Keys" and "Family Related Covenants" which were necessary in order to "Seal" the whole family of the Patriarchs (i.e. the House of Israel) into an Eternal Family Unit. Once again consider the following:

After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed. After this vision had closed . . . Elijah the prophet . . . stood before us, and said: Behold, the time has fully come, which was spoken of by the mouth of Malachi — testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come — **To turn the hearts of the fathers to the children, and the children to the fathers**, lest the whole earth be smitten with a curse — Therefore, the keys of this dispensation are committed into your hands . . . . (D&C 110:13–16)

It would be through the Restoration that was affected by Noah and Elijah in 1836, that the Prophet would learn more regarding the Ordinances and Covenants which were associated with Eternal Family and "the Gospel of the Dispensation of Abraham" (D&C 110:12), all of which forms an integral part of the Prophet's 1843 Revelation on Plural/Celestial Marriage. There is therefore a great deal in the 1843 Revelation that does not fit into the historical context of 1831.

Yet this notwithstanding, it is safe to assume that the Revelations which the Prophet received in March of 1831 were about "Plural Marriage" and even "Eternal Marriage" as in the "Everlasting Covenant" which God made with Abraham, Isaac and Jacob — yet all this aside, as the Marriage of Hagar and Keturah to Abraham demonstrate, "Eternal Marriage" and "Plural Marriage" are not always to be equated as one and the same.

Indeed, Hagar was a Concubine who was given to Abraham to be his wife (Gen 16:3), but as it states in Genesis 17, even though Hagar's marriage to Abraham was blessed by God, still neither Hagar nor her son were included in the "Everlasting Covenant" which God made with Abraham, for this blessing was reserved exclusively for Abraham's marriage with Sarah and her offspring (Gen 17:18–21). Consequently years later, both Hagar and her son would be sent away — and not only Hagar and her son, but also Keturah and her 6 sons. The purpose of this is obvious — it was to prevent the sons of Hagar and Keturah from inbreeding with the posterity of Sarah, who were foreordained to be of the Covenant line.

Again, it is important to recognize, that while it is true that Abraham had at least three wives, yet according to Genesis, of his three wives, only Sarah was sealed to Abraham for all Time and Eternity in the New and Everlasting Covenant of Celestial Marriage.

Again in the case of Isaac, it is true that he and his wife Rebecca were married for Time and Eternity in the same "Everlasting Covenant" which the Father made with Abraham and Sarah (Gen 17:19, 21; 21:10, 12), yet aside from verses 1 and 37 in section 132, we have no information that would compel us to believe that Isaac was Plurally Married. Indeed, the history of Isaac, as contained in Genesis would lead us to conclude that Isaac was a Monogamist, with Rebecca being his only wife, and Esau and Jacob being their only children.

Yet notwithstanding this, there are two passages in Genesis, which affirm that in fact Isaac and Rebecca did have other sons, however their

names and genealogies are not given in the Bible. Bearing this in mind, we must also acknowledge that it is possible that Isaac had other wives and children, who were not mentioned by name. Indeed, if Isaac's "Covenant Wife" had "sons" whose names are not listed in the Genealogy, how much more likely is it that Isaac had other wives and children whose names are not mentioned. Not only so, but the fact that both Esau and Jacob entered into Plural Marriage, suggests that they were following an earlier example which was set by their father. Consider the following:

> Let people serve thee, and nations bow down to thee: be lord ***over thy*** BRETHREN, and let **THY MOTHER'S SONS** *bow down to thee:* (Gen 27:29)

In this passage it directly states that Jacob would be "lord over his brethren" which "brethren" is plural. It also states that "his mother's sons would bow down to him", which "sons" are also plural. In view of this, it is obvious that Jacob had more than one brother. Again in verse 37 the same thought is repeated when Isaac recounts to Esau the blessing which he had given Jacob:

> And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. And he said, Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing.
>
> And he said, Hast thou not reserved a blessing for me?
>
> And Isaac answered and said unto Esau, Behold, *I have made him thy lord,* and **ALL HIS BRETHREN** ***have I given to him for servants;*** and with corn and wine have I sustained him: and what shall I do now unto thee, my son? (Gen 27:34–37)

Once again, if Esau and Jacob were the only sons of Rebecca, it would not be possible for Jacob's "brothers" to bow down to him, as Esau would have been his one and only brother. This statement directly affirms that Jacob had at least two brothers and perhaps more. The problem is, aside from Esau, their names are not given. Again be it remembered that according to Genesis, Adam and Eve had many sons and daughters (Gen 5:4), yet as with the above, with the exception of Abel and Seth, their names are not given.

In contrast to this lack of information, we have the story of Jacob. Jacob was married for All Time and Eternity in the same Everlasting

Covenant that God made with Abraham and Isaac (Gen 28:1–4, 12–22). Not only so but it is explicitly stated that Jacob had 4 wives, 2 of whom were concubines, but none of whom were sent away, and all four of whom bore children under the "Everlasting Covenant" — and all four of whom had sons that became Patriarchs in the 12 Tribes of Israel — which "Tribes" constitute the Eternal Family of Abraham, Isaac and Jacob. As we have already seen, that this is so is demonstrated in the picture of Prophecy as portrayed in the Revelation of John, where it states that the "Holy City", the "New Jerusalem" will "descend from God out of heaven", and that when it does, it will have twelve gates, with each gate bearing the name of one of the 12 Patriarchs in the house of Israel. Hence the whole gigantic building is to become the "Heavenly Mansion" which is prepared by God for the Eternal Family Kingdom of Abraham, Isaac and Jacob and the Twelve sons of Jacob, who ultimately became the Twelve Patriarchs of the House of Israel (Rev 21:1–12; 7:2–17; 14:1–5).

In conclusion then, it is important to realize that while it is true that Abraham, Isaac and Jacob were all "Eternally Married", yet according to the record as contained in the Bible, they were not all "Eternally Plurally Married" — at least not in the recorded account of Genesis. But this notwithstanding, when in the process of dictating the 1843 Revelation, the Prophet intertwined the substance of the 1831 Revelation on "Eternal/Plural Marriage", with the substance of the 1836 revelation on the "Sealing Keys of Elijah", and for this reason the introductory question to the Prophet's 1843 Revelation may not be wholly consistent with the record which is cited in Genesis:

> Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob . . . as touching the principle and doctrine of their having many wives and concubines — Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter. (D&C 132:1–2)

Again, while it is true that the Biblical record does not prove that Abraham, Isaac and Jacob were all Plurally Married, yet it does prove that they were all "Eternally Married" — which interestingly enough, becomes the whole subject of the verses that immediately follow the introductory question on Plural Marriage. As written then, verses one and two of section 132 can be misleading, for it suggests that Plural Marriage and Celestial

Eternal Marriage are the same thing, when in fact, what is written in Genesis would argue for the idea that this is not ***always*** the case.

In summery then, we must come to the conclusion that the Prophet's 1843 Revelation on Marriage is a composition, that is based on at least 3 different Revelations: 1st the Prophets 1831 Revelation on Plural Marriage and Eternal Marriage — 2nd, the additional Revelation regarding the Abrahamic Covenant, and Eternal Family and Eternal Marriage as revealed in the Kirtland Temple by Moses, Noah and Elijah — and 3rd, the Revelation regarding personal matters between Joseph and Emma, which he received on the day the revelation was dictated.

Aside from these there is also a statement made by the Prophet to the Nauvoo City Council on 8 June 1844, when deliberating about the fate of the ***Nauvoo Expositor,*** wherein he explained that a portion of the revelation (i.e. D&C 132:15–18) came when he inquired "concerning the passage [in the New Testament (i.e. Matt 22:30; or Mark 12:25; or Luke 20:34–35) regarding the] resurrection . . . [wherein it states that] "they neither marry nor are given in marriage, &c' " (***Journal of Mormon History*** Vol 5: <1978, Daniel W. Bachman> 23).

The Prophet finished his work on Matthew 22 by 19 June 1831 — and he finished his work on Mark 12:25 and Luke 20:34–35 sometime between 20 November 1831 and 16 February 1832. No substantial Corrections or Additions were made to any of these passages in the Joseph Smith Translation — so what we have of the Prophet's Revelation on this count is found in the Doctrine and Covenants, Section 132 verses 15 through 18.

Again, the Prophet Restored the word "wives" to Mark chapter 10, verse 30, which when put together with the preceding verse makes the passage read as follows:

> And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundred-fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. (Mark 10:29–30)

The Prophet finished his work on Mark 10, between 20 November 1831 and 16 February 1832 — however, as with the other passages mentioned above, the Prophet made no indication of a Correction or Restoration in the Joseph Smith Translation. Consequently all that we

have of what he was given regarding this passage, is found in verse 55 of Section 132 in the Doctrine and Covenants.

The Prophet's failure to add anything substantial to the passages from Matthew 22, Mark 12, Luke 20 and Mark 10, together with the complete lack of substantial additions where it concerns Genesis 16, 17 and 18, would add to a conclusive argument, that in cases where it concerned New Revelation having to do with Plural Marriage in the Joseph Smith Translation, the Prophet established a policy of leaving it out.

The Prophet's 17th July 1831 Revelation Regarding Plural Marriage with the Lamanites

Four months after the Prophet received his March 1831 Revelation on Plural Marriage — he received yet another revelation. Among other things, this revelation had to do with Plural Marriage and the Marriage of the Elders of the Church to the Lamanites. Consider the following:

A Revelation given through the Prophet Joseph Smith, west of Jackson County, Missouri, on July 17, 1831. (William W. Phelps letter to President Brigham Young, dated August 12, 1861, Revelations Collection, Church Historians' Office)

1 Verily, Verily, saith the Lord your Redeemer, even Jesus Christ, the light and the life of the world, ye cannot discern with your natural eyes the design and the purpose of your Lord and your God, in bringing you thus far into the wilderness for a trial of your faith — and to be especial witnesses to bear testimony of this land, upon which the Zion of God shall be built up in the last days, when it is redeemed.

2 Verily, inasmuch as ye are united in calling upon my name to know my will concerning who shall preach to the inhabitants that shall assemble this day to learn what new doctrine you have to teach them, you have done wisely — for so did the ancient Prophets, even Enoch, and Abraham, and others; and therefore, it is my will that my servant Oliver Cowdery should open the meeting with prayer; that my servant W. W. Phelps should preach the discourse; and that my servants Joseph Coe and Ziba Peterson should bear testimony as they shall be moved by the Holy Spirit. This will be pleasing in the sight of your Lord.

3 Verily, I say unto you, ye are laying the foundation of a great work for the salvation of as many as will believe and repent, and obey the ordinances of the Gospel, and continue faithful to the end: For, as I live, saith the Lord, so shall they live.

4 Verily, I say unto you, *that the wisdom of man in his fallen state,* knoweth not **the purposes and the privileges of my Holy Priesthood**, *but ye*

shall know, ***when ye receive a fullness*** **by reason of the anointing**: *For it is my will,* ***that in time,*** **ye should take unto you wives of the Lamanites and Nephites**, *that their posterity may become white, delightsome and just;* for ***even now their females are more virtuous than the gentiles.***

5 Gird up your loins and be prepared for the mighty work of the Lord — to prepare the world for my second coming — to meet the tribes of Israel, according to the predictions of all the holy prophets since the beginning; For the final desolation and decrees upon Babylon: For, as the Everlasting Gospel is carried from this land, in love for peace, to gather mine elect from the four quarters of the earth, for Zion — even so shall rebellion follow after speedily, with hatred [and desire] for war, until the consumption decreed hath made a full end of all the kingdoms and nations, that strive to govern themselves by the laws and precepts [of men], and [the] force and powers of men, under the curse of sin in all the world. [See D&C 87]

6 Verily, I say unto you, that the day of vexation and vengeance is nigh at the doors of this nation, when wicked, ungodly and daring men will rise up in wrath and might, and go forth in anger, like as the dust is driven by a terrible wind; and they will be the means of the destruction of the government and cause the death and misery of many souls *[for more on this see the Prophets 25 Dec 1832 Revelation D&C 87:1]*; but the faithful among my people shall be preserved in holy places during all these tribulations.

7 Be patient therefore, possessing your souls in peace and love, and keep the faith that is now delivered unto you for the gathering of scattered Israel, and lo, I am with you, though you cannot see me, till I come: even so; Amen.

Reported by W[illiam] W. P[helps].

As indicated above, this revelation is taken from a letter written by William W. Phelps to President Brigham Young on the 12th of August 1861. The following is the content of the letter:

President B. Young, I have the pleasure of sending you the substance of a revelation by Joseph Smith, Junr., given over the boundary, west of Jackson Co., Missouri, on Sunday Morning, July 17, 1831, when seven Elders, Viz: Joseph Smith, Jun., Oliver Cowdery, W. W. Phelps, Martin Harris, Joseph Coe, Ziba Peterson, and Joshua Lewis united their hearts in prayer, in a private place, to inquire of the Lord who should preach the first sermon to the remnants of the Lamanites and Nephites, and the people of that section, that should assemble that day in the Indian country, to hear the gospel and the revelations according to the Book of Mormon.

Among the company there being neither pen, ink, or paper, [nevertheless] Joseph remarked that the Lord could preserve his words, as he had ever done, till the time appointed, and proceeded: Verily, Verily, saith the Lord * * * * * *

After reciting the above Revelation, Phelps added the following comment to his letter:

"About three years after this [was] given [i.e. 1834], I asked brother Joseph privately how 'we' that were mentioned in the revelation could take 'wives' from [among] the natives, as we were all married men. He replied instantly, 'In the same manner that Abraham took Hagar and Keturah; and Jacob took Rachel, Bilhah and Zilpah, by revelation: the Saints of the Lord are always directed by revelation.' "

Respectfully I have the faith to be, as ever,
W. W. Phelps

(William W. Phelps letter to President Brigham Young, Aug 12, 1861, Revelations Collection, Church Historians' Office, Salt Lake City, Utah)

The historical background of the manuscript from which this revelation is taken is not known. In the above letter Phelps stated that when the revelation was originally given, they had retired to "a private place" and that "Among the company there being neither pen, ink, or paper, Joseph remarked that the Lord could preserve his words, as he had ever done, till the time appointed". In all probability this "private place" would have been out of doors in the woods, and probably this is the reason for which, as he states, no one present had writing materials to record it. But this does not prove that they lacked those items at the place where they were staying. Indeed there were stores in the area, and three days later the Prophet received another Revelation which was written down at the time he received it (D&C 57).

Again, be it remembered that the exact date when the revelation was given is contained in Phelps' letter, which would indicate that a record was kept. On top of this, at the end of the Revelation it is written that it was "Reported" by Phelps (***UPR Vol 1,*** Part 11:7). Yet all this notwithstanding, we are still left with the question as to when it was "Reported", whether it was written down the same day, or at a later time, and whether or not the Prophet participated in its recording. In partial answer to this question, the statement which Phelps appends to the end of the revelation, wherein he states that about three years after it was given he spoke to the Prophet Privately and asked him how it was that " 'we' [i.e. the men who were present on that occasion] that were mentioned in the revelation could take 'wives' from [among] the natives, as we were all married men.' " Phelps query to the Prophet

would suggest that as of 3 years after the Revelation was given, it was a written document, that could be read, studied and questioned.

Having considered these questions, for which there is no perfect answer, let us now consider certain facts which we do know about this revelation. To begin with, the ***History of the Church*** furnishes testimony which would support Phelps memory regarding the historical setting at the time this revelation was received. Not only so, but reference to the fact that the Prophet did indeed receive a revelation at this time, which spoke of the Elders marrying the natives, was published to the world through the anti-Mormon press, less than 5 months after the Revelation was given — though it must be acknowledged that the Prophet's motives for such marriages is there painted in a different light. This however does not deny what the Prophet told Phelps three years later, when he asked "how 'we' that were mentioned in the revelation could take 'wives' from [among] the natives, as we were all married men." In other words, while it is possible that Plural Marriage may have been in the Prophet's mind at the time he received the Revelation, according to other information, Plural Marriage was not the issue at hand.

It will be recalled that Phelps stated in his letter that when they were "over the boundary, west of Jackson Co., Missouri, on Sunday Morning, July 17, 1831, . . . seven Elders, Viz: Joseph Smith, Jun., Oliver Cowdery, W. W. Phelps, Martin Harris, Joseph Coe, Ziba Peterson, and Joshua Lewis united their hearts in prayer, in a private place, to inquire of the Lord who should preach the first sermon to the remnants of the Lamanites and Nephites, and the people of that section, that should assemble that day in the Indian country, to hear the gospel and the revelations according to the Book of Mormon." It was in answer to this prayer that Joseph received the following revelation:

> "Verily, Verily, saith the Lord . . . . inasmuch as ye are united in calling upon my name to know my will concerning who shall preach to the inhabitants that shall assemble this day to learn what new doctrine you have to teach them . . . therefore, it is my will that my servant Oliver Cowdery should open the meeting with prayer; that my servant W. W. Phelps should preach the discourse; and that my servants Joseph Coe and Ziba Peterson should bear testimony as they shall be moved by the Holy Spirit."

Notice the correlation between the above statement and the following, which is taken from the ***History of the Church***:

¶ On the 19th of June, in company with Sidney Rigdon, Martin Harris, Edward Partridge, William W. Phelps, Joseph Coe, Algernon S. Gilbert and his wife, I started from Kirtland, Ohio, for the land of Missouri . . . . . We went by wagon, canal boats, and stages to Cincinnati . . . . . We left Cincinnati in a steamer, and landed at Louisville, Kentucky, where we were detained three days in waiting for a steamer to convey us to St. Louis. At St. Louis, myself, Brothers Harris, Phelps, Partridge and Coe, went by land on foot to Independence, Jackson County, Missouri, where we arrived ***about the middle of July*** [i.e. 2 days before July 17th], and the rest of the company [i.e. the Colesville Branch] came by water a few days later. . . . . .

¶ The meeting of our brethren, who had long awaited our arrival, was a glorious one, and moistened with many tears. It seemed good and pleasant for brethren to meet together in unity. . . . . .

¶ "***The first Sabbath after our arrival*** in Jackson county *[i.e. July 17th, which was the day the Prophet received the revelation regarding intermarriage with the Indians]*, Brother W. W. Phelps preached [see Part 11:2] to a western audience over the boundary of the United States, wherein were present specimens of all the families of the earth; Shem, Ham and Japheth; several of the Lamanites or Indians — representative of Shem; quite a respectable number of Negroes — descendants of Ham *[(they would then have witnessed Southern Slavery, perhaps for the first time, and hence the Prophet's reference to Slavery in his Revelation;* see Part 11:5)]; and the balance was made up of citizens of the surrounding country, and fully represented themselves as pioneers of the West. At this meeting two were baptized, who had previously believed in the fulness of the Gospel.

¶ "During this week the Colesville branch, referred to in the later part of the last revelation, and Sidney Rigdon, Sidney Gilbert and wife and Elders [Isaac] Morley and [**Ezra**] **Booth**, arrived. (***History of the Church*** Vol 1:188–191)

To be sure the above account of the 1st Sabbath in Jackson county, describes the same occasion to which Phelps refers in his letter. The ***History of the Church*** states that the Prophet and company arrived in Jackson county in ***"about the middle of July"***, which would mean that the 'first Sabbath after their arrival' would have been ***July 17th, 1831***, just as Phelps said.

It will be noticed that the ***History of the Church*** states that during the first week, after the first Sabbath in Jackson County, the Colesville branch, along with several other individuals arrived, and that among these individuals was "Isaac Morley" and "Ezra Booth". What this means is that Ezra Booth arrived in Jackson county less than a week after the Prophet had received the Revelation regarding the Elders taking to themselves wives from among the Lamanites. Not only so,

but probably this Revelation generated considerable discussion among the brethren, so that Booth would likely have heard plenty about it.

Ezra Booth was a Methodist Minister and continued to be so, until May of 1831, when he witnessed the Prophet perform a miraculous healing on the lame arm of Elsa Johnson, at which time Booth was converted and became a baptized member of the Church. During the summer of that same year, Booth, along with many others, was called on a mission and sent to Missouri, with Isaac Morley as his companion (D&C 52:23). They had been directed by Revelation to travel on foot, and to preach the Gospel along the way, an experience which Booth took as a long and tiring ordeal, and about which he made considerable vocal complaint. Booth attended the Conference of the Church that was held in Jackson County on the 4th of August, and then returned home, arriving in Hiram, Ohio, on the 1st of September 1831. Five days later he was excommunicated from the Church. Soon afterwards he along with Simmons Rider renounced their faith at a Methodist camp meeting which was held at Shalersville, a small town southwest of Hiram.

Hoping to impede the progress of the Church, certain high ranking Methodists encouraged Booth to write an Expose and give an account of his experience in Mormonism, and allow them to publish it to the world. In the hope of mitigating against the Church and wishing to undo any good which he might have done for it, Booth consented, after which he wrote a series of 9 letters, which were published at Ravenna, the County Seat of Portage, Ohio, and the same county wherein was the city of Hiram, and wherein both Booth and the Prophet lived. The Letters were published in series, in the ***Ohio Star***, commencing with their 13 October 1831 issue and ending with their 8 December 1831 issue. Several years later Booths' letters were published again in E. D. Howe's book *"Mormonism Unveiled"*, which was the first anti-Mormon book to be published. The following extracts are taken from this book:

¶ The following letters were written by Ezra Booth, a Methodist Clergyman, and addressed to a presiding Elder [of the Methodist church]. He was an early convert to Mormonism, and renounced it as soon as he was fully convinced of its nature and design.

LETTER IX

¶ In this letter the mission to the Indians will be brought into view [D&C 32] . . . . . After Cowdery and his three associates had left the State of New York, while bending their course to the west, he was directed by the spirit to Kirtland, for the special purpose of enlisting Rigdon in the Mormonite cause. . . . . .

¶ From Kirtland, Cowdery & Co. were directed by the spirit to Sandusky, where they contemplated opening their mission, and proselyting the Indians residing at that place. But neither Cowdery, nor the spirit which directed him, was able to open the way to, or make any impression upon their minds. Being frustrated in this, his first attempt to convert the natives, he turned his attention and course to the Missouri, and when near the eastern line of that state, he halted for several days, for the purpose of obtaining, by inquiry, information respecting the Indians still further west. . . . When he arrived at the western line of Missouri, he passed into the Indian territory, where he remained but a short time, before he was notified by the U. S. Agent, that he must either re-cross the line, or be compelled to take up his residence in the garrison, forty miles up the Arkansas river. As there was no other alternative, the former seemed to him the most expedient; and he never possessed courage sufficient to pass the line, or visit the residence of the Indians since. . . . .

¶ Though their plans had hitherto failed, they were unwilling to abandon the Indian enterprise; and in a commandment it was stated, that Cowdery and others should receive a written recommendation, signed by the Elders, for the purpose of presenting it to the Indian agent, in order to obtain permission to visit the Indians in their settlements [D&C 52:41]. . . .

¶ Another method has been invented, in order to remove obstacles which hitherto had proved insurmountable. "The Lord's store-house," is to be furnished with goods suited to the Indian trade, and persons are to obtain license from the government to dispose of them to the Indians in their own territory; at the same time they are to disseminate the principles of Mormonism among them [D&C 57:8–10]. . . . In addition to this, and to co-operate with it, it has been made known ***by revelation*** that it will be pleasing to the Lord, SHOULD THEY FORM A MATRIMONIAL ALLIANCE WITH THE NATIVES; and by this means the Elders, who comply with the thing so pleasing to the Lord, and for which the Lord has promised to bless those who do it abundantly, GAIN A RESIDENCE IN THE INDIAN TERRITORY, INDEPENDENT OF THE AGENT. It has been made known to one, *who has left his wife in the State of New York,* THAT HE IS ENTIRELY FREE FROM HIS WIFE, ***and he is at pleasure to take him a wife from among the Lamanites***. It was easily perceived that this permission was perfectly suited to his desires. I have frequently heard him state that the Lord had made it known to him, that he is as free from his wife as from any other woman; *and the only crime I ever heard alleged against her is,* **SHE IS VIOLENTLY OPPOSED TO MORMONISM.** But

before this contemplated marriage can be carried into effect, HE MUST RETURN TO THE STATE OF NEW YORK AND SETTLE HIS BUSINESS, for fear, should he return after that affair had taken place, the civil authority would apprehend him as a criminal. (***Mormonism Unveiled*** by E. D. Howe <1834> 175, 216–220)

I have placed cross references in Booth's letter at those places where he refers to directives that were given to the Saints through the Prophet's revelations, in their different attempts to gain admittance to the Indian Territories, for the purpose of Preaching the Gospel to the Lamanites. These cross references demonstrate the accuracy of Booth's assertions. It will be noticed that Booth speaks of the Elders entering into marriage with the Lamanites — and not only of marriage to the Lamanites, but of the Prophet receiving a revelation directing the Elders to do so. Again as Booth stated it:

In addition to this, and to co-operate with it, it has been made known **BY REVELATION** that it will be pleasing to the Lord, SHOULD THEY FORM A MATRIMONIAL ALLIANCE WITH THE NATIVES; and by this means . . . GAIN A RESIDENCE IN THE INDIAN TERRITORY, INDEPENDENT OF THE AGENT.

While Booth remembers marriage to the Indians being discussed as a solution to the Problems which stood in the way of Missionary work to the Lamanites, it is obvious that he never heard a word about any connection of that with Plural Marriage, for if he had, no doubt he would have published it to the four winds. Not only so, but according to Phelps, even he had not thought of it until some time later. Indeed, about three years would pass, before he would ask the Prophet in a private discussion:

"how 'we' that were mentioned in the revelation could take 'wives' from [among] the natives, as we were all married men."

In answer to this question, Phelps states that the Prophet "replied instantly":

'In the same manner that Abraham took Hagar and Keturah; and Jacob took Rachel, Bilhah and Zilpah, **BY REVELATION [AND COMMANDMENT]**: the Saints of the Lord are always directed by revelation.' "

It will be noticed that the above statement is couched in language from Jacob chapter 2. Again from the above, we may ascertain, that whatever may have been in the mind of the Prophet with respect to Plural Marriage at the early date of July 1831, it nonetheless did not form a part of the public discussion with others at the time he received the Revelation in question. Yet in view of Phelps assertion that 3 years later the Prophet

affirmed that Plural Marriage was a part of it, this then becomes yet another question with regard to the authenticity of the "Substance" of the Revelation, as Phelps presented it to President Young 30 years later.

Verse 4 of the Revelation reads as follows:

4 Verily, I say unto you, that the wisdom of man in his fallen state, *knoweth not the purposes* and **the privileges** *of my holy priesthood,* but ye shall know ***when ye receive a fullness*** **by reason of the anointing:** For it is my will, that in time, *ye should take unto you* **wives of the Lamanites and Nephites**, *that their posterity may become* **white, delightsome** and just, for even now their females are more virtuous than the gentiles.

Whether or not this passage is worded as originally given in July of 1831, there can be no doubt that the above passage is set in the Language and Context of Plural Marriage as it was taught and practiced by the Prophet 10 years later at Nauvoo. The Revelation starts out by declaring "that the wisdom of man in his fallen state, knoweth not the purposes and the privileges of my Holy Priesthood". This does not speak for the idea of a traditional Monogamic marriage to the Lamanites. To be sure, a normal marriage to the Indians could be understood by the elders then present. In continuing the Revelation states: "but ye shall know when ye receive a **Fullness** by reason of the **Anointing**". In these words we have direct reference to "The Fulness of the Priesthood" and an "Anointing" whereby men at Nauvoo were anointed "Kings and Priests", and through which "anointing" they would receive the "Fulness of the Priesthood". Not only so, but all this is connected to Plural Marriage, about which, as the Revelation states, the Elders who were then Present knew nothing.

To be sure, the Prophet did not begin to publicly teach about "Kings and Priests" and "the Fulness of the Priesthood", or even "Plural Marriage" until 10 years later at Nauvoo. And yet, as we shall see, this does not Prove that the Prophet's early Revelations did not speak of such things. Indeed, Alma chapter 13 speaks of the "Holy Order" and its "Ordinances", as also does the Prophet's 1832 translation of Exodus chapter 32, and the Prophet's 1832 Revelation as contained in section 84 of the Doctrine and Covenants. Again the Prophet's Vision of the Three Degrees of Glory speaks of "Kings and Priests" and becoming "Gods, even the Sons of God"! Hence in taking the stand that verse 4 of the above is written in Nauvoo language and doctrine and therefore could not possibly have

been written in 1831 — in taking this position, you just as well deny the 1829 dating for the writing of Alma chapter 13th, because it speaks of "the Holy Order" and the "Ordinances" thereof (Alma 13:8; JST Exodus 34:1–2; JST Deut 10:2; D&C 84:18–26, 33–41), or the February 16th, 1832 date of the Prophet's vision of the three degrees of Glory, because it states that the faithful Saints shall become "Kings and Priests", and that they shall become "Gods, even the Sons of God" (D&C 76:56, 58). Again you just as well deny the November 1830 date for the writing of the 6th chapter of the Book of Moses, because it teaches that God the Father has a physical body (Moses 6:7–22, **9**). The fact is, the revelations and documents which were written down early in the Prophet's ministry are riddled with such anomalies — and all that can be said about them, is that if the Prophet did not then understand these things, that he was nonetheless inspired of God to write them down — and if this is the case, then we must believe that he was inspired to write things which he did not then understand. But for me it is easier to believe what the Prophet said, when in 1838 he spoke of his First Vision, and stated that: "many other things did he [i.e. Christ] say unto me, which I cannot write at this time." (Pearl of Great Price, JSH, 1:20)

Again, on December 19th, 1841 he stated:

> ¶ Some people say I am a fallen Prophet, because I do not bring forth more of the word of the Lord. Why do I not do it? *Are we able to receive it?* **No! Not one in this room**. He then chastened the congregation **for their wickedness and unbelief** . . . [and went on to say that] if we do not receive chastisements then we are bastards and not sons [Heb 12:5–8]. . . . . [He further went on to explain that] The reason we do not have the secrets of the Lord revealed unto us, is ***because we do not keep them*** but reveal them; we do not keep our own secrets, but reveal our difficulties to the world, even to our enemies, then how would we keep the secrets of the Lord? I can keep a secret till Doomsday." (*TPJS* 194–195)

Again in the Vision which the Prophet received on the three Degrees of Glory, it is stated:

> This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit. But great and marvelous are the works of the Lord, and the mysteries of his kingdom which he showed unto us, which surpass all understanding in glory, and in might, and in dominion; **Which he commanded us we should not write** while we were yet in the Spirit, and ***are not lawful for man to utter;*** **Neither is man capable**

to make them known, for *they are only to be seen and understood* ***by the power of the Holy Spirit,*** which God bestows on those who love him, and **purify themselves before him**; (D&C 76:113–116)

Again, on May 21st, 1843 the Prophet Elaborated further on this thought:

¶ "Paul ascended into the third heavens, and he . . . ***saw and heard things*** **which were not lawful for him to utter.** ***I could explain*** *a hundred fold more* ***than I ever have*** of the glories of the kingdoms manifested to me in the vision, *were I permitted,* and were the people prepared to receive them." (*TPJS* 304–305)

Again another argument against the early writing of the Prophet's revelation regarding the Lamanites is the content found in the last half of verse 4, because it suggests Plural Marriage with the Indians at the early date of July 1831. But as we have already seen, a reading of the Book of Mormon reveals that actually the Prophet's 1st Revelation regarding Plural Marriage and the possibility of its future Practice with the Indians, was given two years earlier, on the 7th of April 1829, when the Prophet first began to work with Oliver Cowdery, and at which time he translated the 1st and 2nd chapter of Jacob.

The Prophet's First Plural Marriage — to Fanny Alger

There is one other question in connection with all this that is worthy of attention. Namely, how long did Joseph wait after receiving the March 1831 revelation on Plural Marriage before he endeavored to enter into its practice. To this there is no certain answer, and yet there is an obscure or guarded passage in a revelation which the Prophet received on the 6th of May 1833, which when recognized for what it is, throws considerable light upon this subject:

And now, verily I say unto Joseph Smith, Jun. — You have not kept the commandments, and must needs stand rebuked before the Lord; Your family must needs repent and forsake some things (see verse 39; ***WJS*** 247, 244; D&C 132:15–17), and give more earnest heed unto your sayings, or be removed out of their place. (D&C 93:47–48)

Who could this passage have been addressed to? Who was in the Prophet's family as of May 1833? As of this time, the Prophet's son Joseph III was a 6 month old Baby. Obviously the above passage is not

addressed to the Baby. Who else could this passage have been addressed to. Aside from the Baby, Emma was the only other person in Joseph's family. Bearing this in mind, this passage states that "Joseph had not kept the commandments", and therefore he "must needs stand rebuked before the Lord". What commandment had Joseph not kept? He had not yet entered into Plural Marriage, as he had been Commanded ***in a former revelation,*** and for this he stands "rebuked before the Lord." Following this, the next passage states: "Your family [that is Emma] must needs repent and forsake some things". What things must Emma repent of, and what "things" must Emma "forsake"? She must repent of her "unbelief" and "forsake" the "false traditions of her fathers" regarding "Monogamy", which are referred to in verse 39 (***TPJS*** 321, 331; ***WJS*** 246–247). What else does this passage say? Emma must "give more earnest heed unto Joseph's sayings". But to which sayings of Joseph must Emma "give more earnest heed"? She must accept Joseph's sayings and teachings regarding "Plural Marriage". And what is the consequence if she does not? The consequence is that she will be "removed out of . . . [her] place" as the Prophet's wife. In these passages we have a command from the Lord rebuking Joseph for being slow in following the Lord's directive regarding Plural Marriage. It is also possible that the same revelation directed the Prophet's counselors, Sydney Rigdon and Frederick G. Williams to enter into the Practice.

Again not only does this revelation inform us that the Prophet had received a Commandment from God to enter into Plural Marriage prior to May 6th, 1833, but it also reveals that Emma had been informed of it, and that she was slow in accepting it. In any case, in keeping with the commandment of the Lord, shortly afterwards the Prophet entered into a Marriage with Fanny Alger, who became the Prophet's first plural wife — and all this too, with the knowledge and consent of Emma. Consequently Fanny Alger moved into the Prophet's home, where she continued to live for several years with Joseph and Emma, until her pregnancy became too revealing. Mosiah Lyman Hancock states that the marriage occurred shortly before March 29, 1833 (Mosiah Lyman Hancock Autobiography, CHO, SLC, Ut.), but the Prophet's revelation, wherein he is rebuked for not having "kept the commandments", is dated 5 weeks later, on May 6. It could be that Hancock was wrong on his date — but it is also possible that the Prophet's revelation was a composition of more than one revelation, with the final date of May 6 being when

the composition was completed. Mosiah Hancock's account of Fanny's marriage to the Prophet was written in 1896:

As early as the Spring of 1832 Bro Joseph Said "Brother Levi, The Lord has revealed to me that it is his will that righteous men shall take Righteous women even a plurality of Wives, that a Righteous race may be sent forth uppon [sic] the Earth preparatory to the ushering in of the Millen[n]ial Reign of our Redeemer (Isaiah 3 & 4) — For the Lord has such a high respect for the Nobles of his kingdom that he is not willing for them to come through the Loins of a Careles[s] People — Therefore; it behoves those who embrace that Principle to pay strict attention to even the Least requirement of our Heavenly Father" . . . . . .

Brother Joseph Said "Brother Levi I want to make a bargain with you — If you will get Fanny Alger for me for a wife you may have Clarissa Reed. I love Fanny." "I will" Said Father. "Go brother Levi and the Lord will prosper you" Said Joseph. Father goes to the Father [of Fanny,] Samuel Alger,-Father's Brother in Law and [said] "Samuel the Prophet Joseph loves your Daughter Fanny and wishes her for a wife [—] what say you." Uncle Sam Says — "Go and talk to the Old woman about it [—] tw'ill be as She says." Father goes to his Sister and said "Clarissy, Brother Joseph the Prophet of the most high God loves Fanny and wishes her for a wife [—] what say you[?]" Said She "go and talk to Fanny, it will be all right with me." Father goes to Fanny and said "Fanny Brother Joseph the Prophet loves you and wishes you for a wife [—] will you be his wife"? "I will Levi" Said She — Father takes Fanny to Joseph and said "Brother Joseph I have been successful in my mission" — Father gave her to Joseph repeating the Ceremony as Joseph repeated to him[.] (Autobiography of Levi/Mosiah Lyman Hancock, Church Historians Office, p. 61–63)

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